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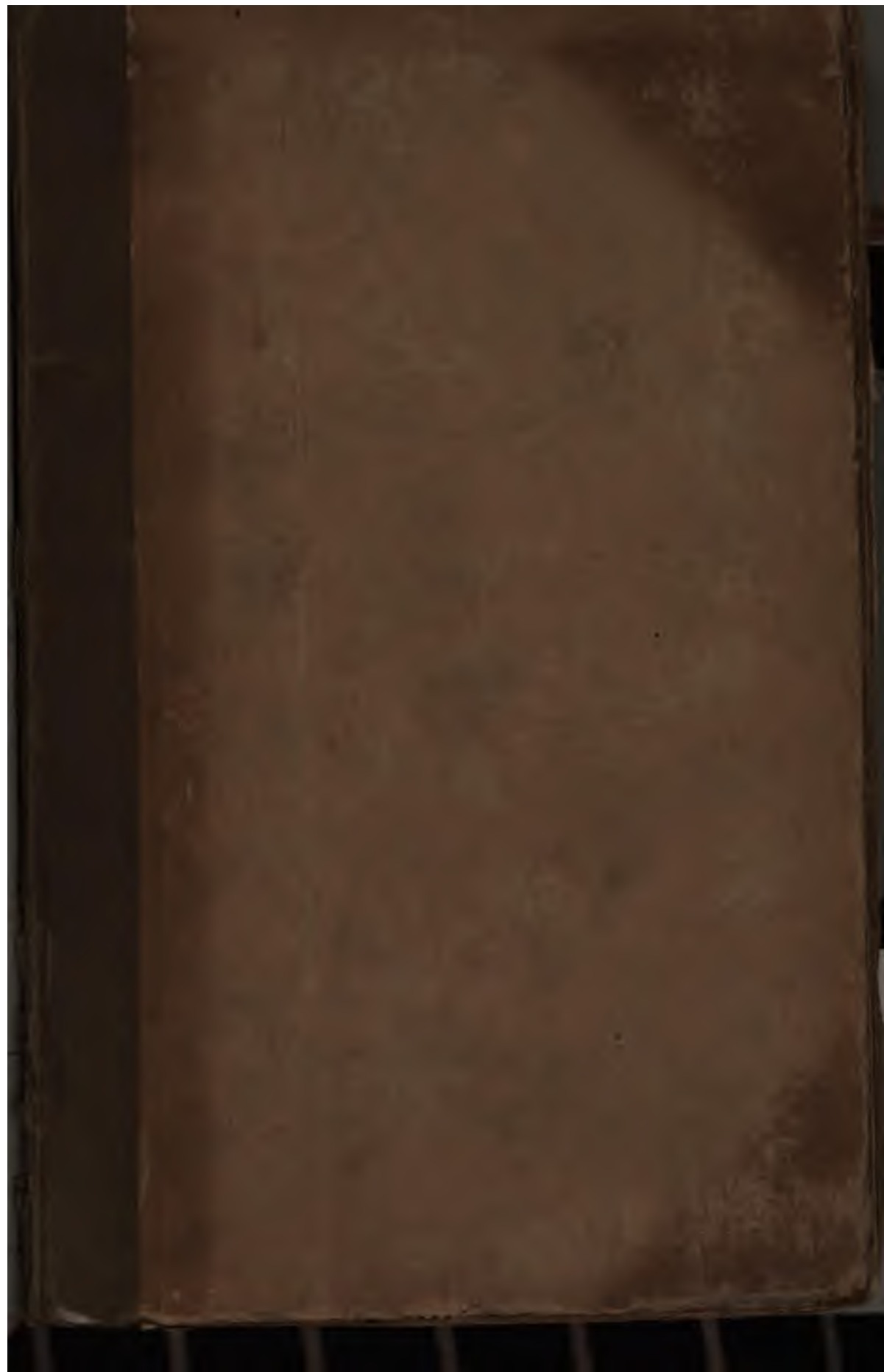
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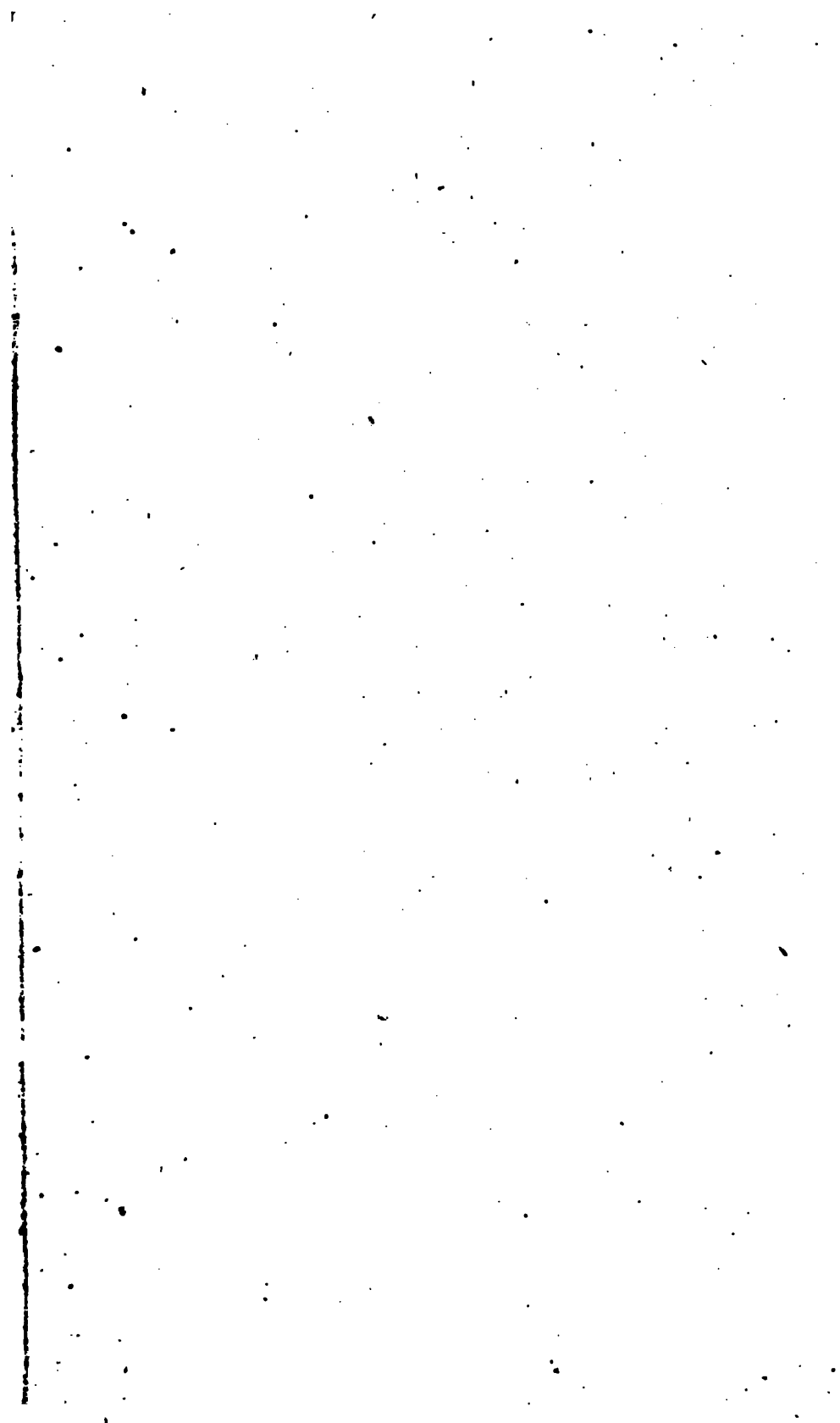




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THE JEW ;

BEING

A DEFENCE OF JUDAISM

Against all Adversaries,

AND

PARTICULARLY AGAINST THE INSIDIOUS ATTACKS

OF

ISRAEL'S ADVOCATE.

עת לעשות לה' חפצו תורתך ;
ואענה ודפי' דברי כי נטחתי בידריך ;

" 'Tis time to work for the Lord ; they make void thy law.

" And I will answer the blasphemers of thy word, for I depend on thy words." ;

Psaln cix.

EDITED BY S. H. JACKSON.



NEW-YORK :

PRINTED BY JOHNSTONE & VAN NORDEN
No. 133 Cherry-street.

1824.

Southern District of New-York, ss.

(L. S.) BE IT REMEMBERED, that on the twelfth day of February, in the forty-eighth year of the Independence of the United States of America, S. H. Jackson, of the said district, hath deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit:

The Jew ; being a defence of Judaism against all adversaries, and particularly against the malicious attacks of Israel's Advocate.

עת לעשות לה' הפרו תורתך:

ואענה חרפי דבר כי בטחתי ברכך:

"'Tis time to work for the Lord : they make void thy law. And I will answer
t be blasphemers of thy word, for I depend on thy words."

Psalm cix.

Edited by S. H. Jackson.

In conformity to the Act of Congress of the United States, entitled, "An Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the time therein mentioned;" and also to an Act entitled, "An Act, supplementary to an Act, entitled, an Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints.

JAMES DILL,

Clerk of the Southern District of New-York.

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☐ An Index to Dea's Letters will be given, when they are completed.

PREFACE.

THE right of defence, when attacked, is considered a first law of nature: it is not only inherent in man, but exists with equal strength in the insect and the reptile; hence the adage, "tread on a worm and it will turn." Israel has long been a "worm, and no man;" and has borne (to call it by no harsher name) the gainsayings of the Gentiles.—It has indeed been a long day, "so that none is like it." The day of Jacob's trouble has now endured nearly eighteen centuries. And will it never have an end? will enlargement never come? Has it not in a great measure already come, or at least commenced? For our manifold transgression it has eventuated, as was foretold by Moses, (to whom is peace.) "And among these nations shalt thou find no ease, neither shall the sole of thy feet have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life."*

But is this all that has happened to us? Has not the Lord, blessed be his holy name, also turned our captivity, as he promised us? and may we not now with confidence look for the speedy fulfilment of his word to us:—"That then the Lord thy God will turn thy captivity, and will have compassion on thee, and will return and gather thee from all the nations whither the Lord thy God has scattered thee?"†

He has indeed turned our captivity, and the weight of the curse is taken off from us. We have enlargement; we have assurance of life: our life doth no longer hang in doubt; and we now, blessed be his name, find ease and rest to our feet. There is then no further occasion for the trembling heart, since, like other men, we are secured in life, and property; in short, in equal rights, among which are conceded the rights of

* Deut. xxviii. 65. † Deut. xxx. 3.

conscience ;—and, as other men, when our peculiar religious tenets, and our character, as a people, are attacked, we have the right of defence, and the guardianship of the laws, in common with them.

But we are told by our opponents, that “they, above all, have a right to demand that we should never forget the respect which we owe to that great body of men who are firm believers inianity ; who have adopted it after the most deliberate and satisfactory investigation.” This language has heretofore been held in a religious controversy among themselves,* and wherein Jews had no concern ; and therefore, as we may expect that this, or a similar mode of reasoning will still be used against us, I will concisely consider the weight we ought to attach to it. When *all* enjoy *equal* rights, no party can demand a right *ABOVE ALL* ; it would then be an exclusive right, derogating from the equal right of all ; and although I can have no objection to concede the right demanded, I cannot concede it otherwise than a *general* right. Each party ought to be treated with respect, as well in regard to the subject discussed, as to the persons discussing it. The party departing from this course, ought to be apprised of it ; but then his departure cannot derogate from the subject discussed, which should not, in any case, lose its right of being respectfully treated of ; nor will it warrant or excuse the other party in assuming a like departure. The right of respect belongs to every party, whether consisting of a great body of men, or a smaller number. Numbers may indeed constitute power, but not right :—neither can we make any exclusive concession on account of the “*deliberate and satisfactory investigation* ;” for in such a situation stands each and every party, and it is derogating from the respect due the opponents, to presume otherwise.

In questions of great interest and moment, wherein the parties differ so widely, plainness of speech is required, and indeed cannot be avoided. And as truth, and truth only, we are bound to presume, is the object of both parties, plain language should not occasion any soreness of feeling, but be charitably borne with by each. This soreness is the more to be guarded against, both because the plain language which occasions it, dare not be avoided, lest truth, the only legitimate end of controversy, should fail of being discovered by the neglect ; and because it is the invariable resort of the unyielding convinced party.

And if any should blame an undertaking of this nature, either as a departure from the usual caution of our wisest men and rabbies, or because of the danger of the undertaking to our nation fromians—I would ask of those to consider, that men as wise as any of our cautious rabbies have thought otherwise, and have victoriously defended Judaism

* Carey v. English.

againstians :—as the martyr Isaac Orobio, whose crown of martyrdom proves his victory. Rabbi Isaac, the son of Abraham ; Rabbi Lipman ; David Levy, and Mr. Nicklesburger ; of these five worthies, but one met danger, and that was personal only ; two wrote in Hebrew, and the two last in English, in England, without damage or danger either to themselves or our community. It is paying a poor compliment to Americans, to suppose them less enlightened than Englishmen :—to such I would say, “The long agony is past !” caution is now fear, and instead of being a virtue, is in truth a weakness. In the present enlightened age, not to defend Judaism, would be considered a tacit acknowledgment that it was indefensible, or at least that we thought so. Not to defend our character as a people, as Jews, by repelling detraction, would be a dereliction of duty, and might be considered as a proof, either that we had not a character worth defending, or that we despised the good opinion of our fellow citizens, and of the world ; and it is a vain expectation to presume that a concession not demanded will be granted : long established habits of uttering a hard and opprobrious language, when speaking of Jews, is considered as a warrant of its fitness. We have long borne the grief, and carried the sorrowful load, insomuch that now our opponents, instead of charging themselves with speaking oppression, think they are justified, and pronounce us stricken, smitten, and afflicted of God :—and this is not confined to any particular sect, but is the erroneous, prejudiced usage of all Gentiles. Trinitarians, Unitarians, Deists, and even Materialists.—It is unpleasant to rehearse the unwarrantable language used ; and we consider it the only unpleasant duty we have to perform ; still calumnies must be repelled.

The American Society for Meliorating the Condition of the Jews, began its career under the name of the American Society for Evangelizing the Jews, and only changed the word evangelizing to meliorating, in order to obtain a charter. This purpose answered, it can only be considered as a society instituted to evangelize Jews, that is, to convert them toianity ; for, as regards meliorating, nothing further can be done than to allow them equal rights when they become citizens, and which the law provides for, and the constitution guarantees ; and we will not begin with a supposition that the intention is to insult Jews, by intimating that their condition is so bad as to want a temporal melioration. * Now, supposing the object of converting Jews toianity to

* Are gentlemen aware that in all parts of the world Jews provide for the relief of their own poor ? that there are, in most cities, societies for that particular purpose ? and that such are in this city ? Their poor are not indeed enriched, neither are they suffered to want.

be legitimate—the only proper method must be to convince them of its truth; this done, they will be truly converted; and as it is not very likely Jews can be convinced of the truth ofianity till their objections against it are answered to their satisfaction, and since it is believedians, or rather the American Society, are not acquainted with their objections, it is the purpose of this work to state them:—Who knoweth but good may be derived to one or other of the parties, or to both.

But hard, oppressive, and offensive language against Jews must be avoided, or rather entirely expunged, or the object is defeated. Neither persecution or detraction ever yet made a single convert. Men will not listen to arguments, when, with the same breath, they are charged with follies they despise, or with crimes they detest and abhor, as much at least as those who make the charges, and which they utterly deny: and so soon as it shall be ascertained that this object is not to be attained, we then shall know of a surety, that there is no longer any very great danger of the society's gaining many converts from among Jews. We shall then with pleasure leave that part of the field, and shall only, for the sake of our brethren and companions, continue the subject till it is exhausted.

That we may, in God's own way, be instrumental to bring many to righteousness, is the fervent prayer of

THE EDITOR.

THE JEW;

BEING A DEFENCE OF JUDAISM AGAINST ALL ADVERSARIES, AND PARTICULARLY AGAINST THE INSIDIOUS ATTACKS OF

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Psalm cix.

Vol. 1.

March, 5583.

No. 1.

THE Advocate being three numbers before me, and being confined to one sheet to answer them; I must, without prefatory remarks, proceed to their examination.

In the consideration of "The importance of converting the Jews," the writer* reminds his readers† of the claims they (the Jews) have on their benevolent exertions. He then enumerates: 1st, "The obligations we are under to them;" 2nd, the injuries we have formerly done them; 3d, the very awful apprehensions we are compelled to entertain concerning them, while they remain unconverted; 4th, the visible and glorious display of divine power and mercy, in their conversion; 5th, the aspect this great event will have on the salvation of the world at large. The two last, I cannot at present notice at all: and the first three but lightly; weightier matter precluding them from the consideration they perhaps merit.

In regard to the 1st, on the obligations they are under to the Jews, he says, that all their blessings came to them through the instrumentality of Jews. "The first propa-

* A. S. M. C. J., as a body, are considered the writer.

† No. ii.

gators ofianity, were Jews." This is too true; "for, from the prophets of Jerusalem hath profaneness gone out into all the earth." *Jer.* xxiii. 15. He next says, that "the penmen of the Bible, not only of the old, but of the New Testament, were Jews. The penmen of the Old Testament, that is, of the Law, Prophets, and Scriptures, are allowed to have been of Israel: but of the New, it is very problematical whether any of them were Jews. I thought it was conceded that Luke was a Gentile. For the present, I can only say as above; but I trust, God willing, to prove during the course of this examination, that neither of the writers of Matthew, Mark, Luke or John, were Jews.

Again, on account of "the obligation resulting from the inestimable benefits, *they* have been the instruments of communicating to us." Again, "we derived spiritual blessings from them, when totally destitute of them ourselves; let us endeavour to impart to them those blessings, now they are in a condition as destitute as we were, when we first began to derive them from their hands." The meaning of all this is, we were Pagans, they made usians, let us now return the compliment; do the same to them they did to us; let us make themians also. Softly, gentlemen, not too quick if you please; allowing all you have said, that the first propagators of your inestimable blessings were Jews, even that the writers of the New Testament were Jews; what did they do? they wrote, they preached: did they persecute you? did they bribe you? did they give you farms? did they settle colonies? no, nothing of this kind. Do you, then, gentlemen, do as they did; preach to us, as they did to you; write to us, as they did to you; and gentlemen, be careful you *live* to us, as you tell us they *lived*; and we have no objection, you also, as they did, or as you tell us they did, (or as they say themselves,) work some miracles, if you have the faith they are said to have had; and if you have it not, perforce we must remit you the last test, and this we are the more

free to remit, because if you did, it would be of little or no service to your cause. But, gentlemen, do not corrupt us; offer us no bribes; write what you please, say what you will, do not rob us of our integrity; for thus did not the first propagators of the inestimable blessings you say you enjoy, do to you.

"The injuries we have formerly done them." "Of all the people upon the earth, the Jews have, for the last seventeen hundred years, been the most cruelly treated, and for nearly a thousand of these years, chiefly by such as have called themselves ians; of this remark the numerous exactions practised upon them by the different courts and princes of Europe, are but too evident a confirmation." Again, "In most countries, the aggressions were unprovoked, and in those in which just cause of complaint had existed, resentment and outrage were carried beyond all bounds."

The above is given as a reason, why you should, "by every *proper* means, convert us to ianity;—and what are these *proper* means? *corruption!* a *bribe!* is not this a refinement on cruelty? You tell us we have *misused* you, we have *robbed* you, *exiled* you, *roasted* you *alive*, *massacred* you, took your infants from you;* all these things we have done these thousand years past; one thing more is left us yet, to crown the whole—we will now corrupt you! All the above enumerated cruelties we Jews freely forgive, and make intercession to the Throne of Grace for your acceptance to repentance. But think not that he you corrupt will ever forgive you; you *ruin* him, and he dies *execrating* you.

* Kidnapping Jewish children has been, we are informed, practised of late years, in the enlightened city of London, by a disciple of him whose precursor is said to have been sent into the world to turn the hearts of parents to their children, and the hearts of children to their parents. It has become our duty to inquire into the truth of the charge: for the sake of humanity we hope the charge will not be made out. But if in fact such a thing should be established, we assure the gentleman (for we believe him under our cognizance,) he will be told of it; for the present, this will reach him, (if guilty.)

I cannot dismiss this subject, without reminding you that all those cruelties were practised on us for so long a time, by youians, for the avowed purpose of obliging us to partake of those very inestimable blessings (as you are pleased to call them) you now wish to bribe us to receive; and that our *persecutions*, *exiles*, and *massacres*, always began in the very manner and plan you are now pursuing. Most of you, gentlemen, are not aware of the diabolical spirit you are rousing; though some, no doubt, well know it, and intend to raise it if they can. O God! save, oh! save thy people from the power of the Dog!* *Ps.* xxii. 20.

The third and last consideration I have room to examine is, "The very awful apprehensions we are compelled to entertain concerning them, while they remain unconverted."

"Ay! there's the rub!"

"The *awful* apprehensions!" If they remain as they are, the promises of God toward them are plain, but the consequences to us are awful! On their part, the stone will be cut out of the mountain; the people of the saints of the Most High will take the kingdom, and possess it for ever and ever. But for us, the awful apprehensions! the Beast will be slain, and his body given to the burning flames! and it will no longer answer to throw the beast one at the other, as you have done, till you are all convinced you are all members of one body, whoever is the head; the whole will be destroyed! horns, head, body, legs and tail; Greek, Roman, Protestant, Lutheran, Calvinist, all, all are beast—all, according to your own acknowledgement,

* In Germany, in this *our* day, in the 13th century, the European missionary, tract, Bible, and converting societies, with the assistance of their auxiliaries theian priests, had nearly effected the *massacre* of all the Jews in the empire. But, under God, by the powerful influence of one man, (Rotschell the Jew,) the demon was disappointed of his prey.

have *persecuted, plundered, and massacred God's people Israel*; therefore all must partake of the consequence.*

Let me ask the question, gentlemen—Is it really your intention to convert (as you are pleased to term it) the Jews? For by your method of procedure it does not appear to me (after the experience we have had for one thousand years of the inutility of such plans) that you are at all serious; for the following reasons:—1st. Do all you can, and even all you propose to yourselves, you will at last have but very few of the many millions that are dispersed over the world; it will not be as a single drop of water in a bucket, full to overflowing. 2d. Those you do convert will only be such as are swayed by the interested motives of bettering their situation by becoming settlers in your colony. And what can you expect, gentlemen, from so *impure* a fountain? 3d. If you really are serious, why not begin with those you have at home? for here you have many manifest advantages. Here they are not afraid one of the other, as you tell us they are in Germany, Poland, &c. Here they are in no danger of being persecuted, if they change their religion, by their Jewish brethren, as you and they seem fond of calling them. Here they will not (I trust) be despised by those among whom they come, and whose church they join, as you tell us is the case in Europe. And why should you go to so great expense to *buy* souls, when you can have them as good (at least) without money? for whether we are rich or poor, we are independent of each other, and, with the blessing of God, get an honest livelihood, and consequently want none of your money as a reward of apostacy, either to be *given* to, or *laid out* for us in any shape. 4th. How comes it, your compassion is to be spent for those whom you do not know,

* I must not multiply quotations, but cannot help here noticing Simpson's Plea for Religion; Philad. edit. note to page 166. He says, "There are many prophecies which declare the fall of the ecclesiastical powers of theian world, and though each church seems to flatter itself with the hopes of being exempted, yet it is *very plain*, that the prophetic character belongs to all."

neither do you see; but for such as you have among you, you seem to have no bowels of compassion, although we are, as it were, at your own doors? Are we not as interesting as Poles? We understand your language—it is, indeed, our own; we are in a manner one people. We are also the children of Abraham, descended from the same stock as the Polish and German Jews;—indeed, many of us are Poles; many of us are Germans. Why not, then, undertake us? why not try to convert us? You will have no occasion to manufacture *Hebrew Tracts*, at a vast expense, and which you do not yourselves understand; a little plain English will answer your purpose with us. Are you afraid you will be paid in your own coin? that you will receive as good as you send; and that when you gain one, (if you should gain any,) you might lose one hundred? You, in that case, must be conscious of the weakness of your cause, and you *fear and avoid the trial*.

That this, in truth, is the real state of the case—that you really *dread* the controversy, appears from this: that *Kol Jacob*,* which followed your idol to New-York, remains *unanswered*. Who has purchased up all the copies of the American edition of that work? If you are really *serious*, and wish to *convert* the Jews, do it *fairly and effectually*, by *answering* their objections. At least, answer that work *satisfactorily*, and although M. Nicklesburgher is not here to redeem his pledge, in any corner of New-York one will start up in his stead.

You say, (speaking of the Jews,) “Their antipathies to the Gospel have been increased by habit of upwards of seventeen hundred years standing.” Is this *fair* language to be used by one who styles himself Israel’s *Advocate*? But say, habit of antipathy only means *disbelief*. Their *disbelief* of the Gospel has increased: for, why have they an antipathy to the Gospel? Because they do not believe it. And why do they not believe it? but because they say it is indefensible. Their objections against it have never been

* The Voice of Jacob.

satisfactorily answered; and consequently they say, cannot be answered. You *mock* us by offering to *bribe* us like children, with toys. You offer us *farms*. Keep your toys, keep your *farms*; give us the pearl of great price, that we want; but do not offer us false pearl mounted in gilt copper: your gold must stand the touchstone of truth, and your jewel altogether must stand the proof of the law and the acid of the testimony of the prophets and scriptures. *Convince* us that the *pearl* you offer us is the *reality*; we consider it *mock* pearl, false Italian paste; that is the *only* reason we refuse it; *show* us that we have not *hitherto* given it a fair trial; bring it "to the law and to the testimony;" for "if it speak not according to this word, it is because there is no light in it." But if once you *convince* us your pearl is *real*, is *true*, and ours *false*, you will have no occasion to *purchase* us to accept of it at your hands: we shall be willing enough to obtain it at any price. For myself, I will make an offer; I will give all my desires, all my passions, my heart's affections, and the whole of self. If a greater price is required, name it; if I have it to part with, I close the bargain, only to obtain the *gem*, if it is real; but I must be my own judge, for I account myself one; I am no *child* to be *purchased* with a *trinket* of brass, to give up my *glory* for a farm, or a settlement, or a *missionary* employ, or a *congregation*, the best in the world; nay, not even for the *whole world* itself.

You say, "Their hostility to the religion of Jesus has been likewise most avowed and public." This you will be obliged to fritter away till it only means, That their disbelief of the religion of Jesus is most avowed and public. So far you are correct; for as to hostility, they have not shown, neither have they any. They never have persecuted you, because you did believe in him, and the Gospel; but you acknowledge you have persecuted them, for one thousand years. You, then, were hostile to the religion of the Lord of Hosts, by persecuting his people, while

Israel was led "as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth." And why is their disbelief of Jesus and his religion thus avowed and public? because they are convinced from Scripture (in your acception of the word) that he was *not* the Messiah; and farther they are satisfied, that what *you* call his religion is contrary to the law and testimony. If they are mistaken, show them their error; defend your Gospel; do *not hunt souls*, neither *insult* them by offering them a mess of pottage for their *birthright*. Remember, Kol Jacob was written by a Jew, confessedly, in answer to tracts given him by your own FREV for that purpose. What signifies sending him abroad to preach to Gentiles, in order to convert Jews, while he leaves that work *unanswered*? At home, at New-York, his and your work lays on your hands unfinished, nay, not begun. Am I then not correct, when I say, you are not *serious* in the work of conversion?

I dare not let pass unnoticed your curious manner of quoting Scripture. You say, page 19, "They shall look on *him* whom they have pierced." Such quotations will never make converts of the Jews; they will despise it, and say, if scripture is to be brought forward, or rather, if any hypothesis is brought to the test of the testimony, that testimony must stand as it is, and not be altered. For if you alter one word, or one letter, you alter the whole text, and then it is no longer the testimony, but coloured and altered; it is then something else, whereby you may prove any thing you please, only alter the text to suit your purpose: and that is what you have done here. Your Bible hath it, "They shall look upon *me*." Why change the person from the *first* to the *third*? Jews, you know, will never allow this; but perhaps you know *better* than the prophet Zechariah, although he said *to me*. But you must go on changing from *to me* to upon me, and again from *upon me* to upon him. Now, sirs, if you are in earnest, and wish to convert the Jews to your way of

faith and want to bring scriptural proof, you must quote, correctly, or, depend upon it, you will rather injure than benefit your cause.

You accuse the Jews of being without God. "Oh! shame, where is thy blush?" Nay, but you say, without hope. Wo! wo is me! Hope! the veriest, the greatest criminal, is allowed hope! "But our hope is gone; we are cut off for our parts." What! can it be possible, that we, "to whom," 'tis allowed, belongeth, [*'appertained*'] "the adoption, and the glory, and the covenants, and the giving the law, and the service of God, and the *promises*," are without hope? If the service of God, *appertaineth* to us, (for that is the language of the Apostle,) how can we be without God? And if we ever had the promises, then, as sure as God (who promised) is truth, (and you will not deny him this attribute,) we must have hope! And so, Rev. sirs, you *seriously* tell the world "*there is no God in Israel.*" As sure as He is the *only true* God, you will repent, sorely repent this saying. I hope you will not put off this repentance, till *you* will really be without *hope* of its being of any avail to you.

You say, "Judging from the signs of the times, the period is not far distant, when 'there shall come out of Zion a deliverer, and shall turn away ungodliness from Jacob.'" I am really pleased to see that, according to your present application of this text, you acknowledge the deliverer is not yet come.

In your Gentile's prayer for Israel, you charge us with "blaspheming him *we* crucified;" you say, "*unsaved, unpitied, unforgiven.*" Is it not *possible* to raise the burning blush of shame in your faces! It is now, as you tell us, nearly 1800 years since the man Jesus was crucified. Are we, the present generation, the very men who did it? and, supposing it to have been done, and wrong done, are you not at least ashamed of your hypocrisy in styling yourselves Israel's Advocate? "They troop against the righteous

soul, and account the innocent blood guilty." "Unpitied!" as much as saying, "persecute and take him, for the Lord is not with him." They are "without God!" A pretty advocate! Am not I correct when I say, you are an enemy, and no advocate? you only wish to destroy us, not to defend us. Call yourself Israel's accuser--Israel's adversary.

To return to our subject. Say we were the men who crucified Jesus; how then can you say "unforgiven," when your Gospel tells you Jesus prayed on the cross, "Father forgive them?" If he prayed for those who crucified him, that they *should* be forgiven, and he is the Messiah, the Son, nay, God himself, they *must* be forgiven; for, as M. Nicklesburger has it in Kol Jacob, "with God the will and the act is one;" if he wills, it is done. How then can you say "unforgiven?"

Page 84, you say, "When Daniel declared and interpreted Nebuchadnezzar's dream, he described a great image representing the four monarchies, known to be the Assyrian, the Persian, the Grecian, and the Roman empires. He also affirmed, that in the days of those kings, the God of Heaven would set up a kingdom which would fill the whole earth, and abide for ever. According to this prophecy, the kingdom of God here spoken of must make its appearance before the destruction of the fourth monarchy: and it is evident that the kingdom of made its appearance while the Roman empire was partly strong and partly broken. Yet this circumstance though it perfectly accorded with the prediction, could not be urged against the Jews, as an absolute proof of ianity while the Roman empire continued; because they might object, that the prophet might possibly allude to another kingdom, which God would set up at a future period. But since the dissolution of that empire, there is no place for any objection of this kind; seeing the nations of the earth have shaken off the Roman yoke, and even stripped the Pope of his power."

This looks something like argument; and if Daniel spake of but *four* empires before the Stone, and that the kingdom of God, the Stone, should be raised up in the time of the fourth, and the fourth is clean gone, then has Messiah come.

Give me leave, however, before we decide, to appeal to Daniel, for *his* testimony of what *he* said. I will not accept of *your* report of *his* words; I choose to have the *best* testimony the case will admit. *Daniel* ii. 31 to 45, inclusive: "Thou, O King, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. 32. The image's head was of fine gold, his breast and arms of silver, his belly and thighs of brass, 33. His legs of iron, his feet part of iron and part of clay. 34. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, *that* were of iron and clay, and brake them to pieces. 35. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer's threshing floor, and the wind carried them away; that no place was left for them: and the stone that smote the image became a great mountain, and filled the whole earth. 36. This is the dream, and we will tell the interpretation thereof before the king. 37. Thou, O king, art a king of kings: for the God of Heaven hath given thee a kingdom, power, and strength, and glory. 38. And wheresoever the children of men dwell, the beasts of the field, and the fowls of heaven, hath he given into thy hand, and hath made thee ruler over them all. Thou art this head of gold. 39. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. 40. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these, shall it break in pieces and

bruise. 41. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron; the kingdom shall be divided; but there shall be in it of the strength of the iron; for as much as thou sawest the iron mixed with miry clay. 42. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. 43. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. 44. And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms; and it shall stand for ever. 45. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold, the great God hath made known to the king, what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Thus, then, Daniel tells us plainly, that both dream and interpretation are to be depended on;—the one is certain, the other sure. Let us, then, examine them separately. In the dream, the human body, which the form or image represented, was divided into distinct portions. They were in number five, viz. the head, one; the breast and arms, two; belly and thighs, three; the legs, four; the feet, five. Each of the five portions consisted of a peculiar substance: the head gold, the breast and arms silver, the belly and thighs brass, the legs iron, the feet iron and clay. So that we have five different portions, each portion consisting of a different substance, the last a mixed, but not a compound one, being of contrary natures, repellant one to the other; not uniting, still together: adhering, though not amalgamating. Thus far the dream, and the interpretation next.

"He that revealeth secrets maketh known to thee

what shall come to pass." Those words were spoken to the king, the first king of the Babylonian empire. This dream is intended to make known what shall happen hereafter; this is the general scope and intention of the vision—futurity. And for the particulars:

1. "Thou." The Chaldean empire, of which thou art the head and representative, is meant by the head of gold.

2. "Another." The next that came after the Chaldean was the Persian and Median.

3. "And a third of brass." The third, or next after, was the Grecian.

4. "And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise." The next in rotation was the Roman empire, and which was indeed answering the description of it, for it was stronger and more powerful than any of the former empires, about as much as iron is stronger than any of the other metals.

5. "And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided, and there shall be in it of the strength of iron: forasmuch as thou sawest the iron mixed with miry clay."

And now comes our question—What kingdom is here meant that is to be divided, and which shall, in its divided state, have in it of the strength of iron; is this a fifth kingdom, or is this spoken of the fourth, the Roman empire? You say the fourth "must make its appearance before the destruction of the fourth monarchy." Again you say, "the kingdom of made its appearance while the Roman empire was partly strong and partly broken." You have then presumed, without showing that the Roman empire, when the kingdom of made its appearance, was partly strong and partly broken. When was this? Jesus was born in the reign of Augustus Cæsar, when Rome was mistress of the world, when she was in the *plenitude* of

power; was this when the "Roman empire was partly strong and partly broken?" I can see nothing weak or broken about the Roman empire at this epoch; and you will be much puzzled to show it to have been so. Daniel says, "The kingdom shall be divided;" not that it should be divided only into parts, but that the kingdom shall be composed of weak and strong substances; the constitution of the empire shall be base in some part and strong in some. "There shall be in it of the strength of iron;" not altogether clay. This would look as if either the fourth empire should be so altered in its constitution, that something base, grovelling, or broken, should partake of the empire with the iron; or, that there shall arise a fifth empire, of a baser quality, yet retain some of the strength of the former. "Forasmuch as thou sawest the iron mixed with miry clay." As some iron was yet mixed with the clay, there shall be in this empire of clay, some strength.

"And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken." This means, as the toes of the feet, some of them were iron and others clay, some parts of the empire will be stronger constituted than other parts; so that there must be in this empire, several governments, some to be strong, and others to be broken or weak.

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men, but shall not cleave one to another; even as iron is not mixed with clay." Some of the governments in the empire will be mixed governments, mingling with the seed of men; representatives of the commonalty. But this will only engender disagreement of the parts; for, do as you will, iron, or monarchy, will not mix with clay, the commonalty.*

* בִּרְעֵי אָדָם "With the seed of man." The word translated seed, is often families or assemblies of men. "Gershon of the family of the Libnites," Tar. Oenik. Num. iii. 21. "My family is small in Manasseh;" the words in Tar. Jona. is מִשְׁפַּחְתִּי מִשְׁפַּחְתִּי my family. "Shall come near by the families." Tar. Jona. Josh. vii. 14. The word is לְרֵעֵךְ, and so the two families. Tar Jona. Jer. xxxiii. 24. "The families of

"And in the days of these kings," when the 5th or 4th empire (take your choice) shall be so constituted, some kings strong, some weak or broken, some monarchies, some mingled with representatives, (the seed of men,) and all so constituted as clay, inclined always to crumble apart both from the iron, and even from itself, "will the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

"All these kingdoms." Certainly it cannot mean the first, second, third, and fourth kingdoms only, but all the kingdoms of the kings of the empire, constituted as above represented by the feet and toes, whoever they are, 4th or 5th. These are the kingdoms that are to be broken to pieces by the Messiah or his kingdom; and in consequence, the others will fall of themselves; for the stone is to strike the image (*only*) upon the feet, that were of iron and clay.

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands; and that it brake in pieces the iron, the brass, the clay, the silver, and the gold." When Daniel was recounting the dream, he counted thus, ver. 35, "Then was the iron, the (*clay*,) the brass, the silver, and the

the Canaanites." And so here: "They shall mix themselves, with the families of mankind." The governments shall be mixed governments, mixing democracy with the government. I do not wish to be understood that the clay represents, or was at all by itself intended to represent the democracy and the iron the monarchy, only the *mixing* of the iron with the clay represented that the governments should be mixed; and the prophet informs the king בורע אנשה with the seed or family of mankind. For the clay is the principal ingredient, and indeed the whole empire is represented by the clay; and the iron and mixing were intended to explain particulars and circumstances concerning the empire represented by the feet and toes of the image. The circumstance of there being iron was explained to mean that there should be strength. The circumstance of being mixed, that the powers of government should be mixed; and there being no substance to represent what should be mixed besides the iron and clay, puts the prophet under the necessity of explaining "with the family of mankind;" and the substances being contrary in their natures, represented that the several parts would be discordant, always inclined to fly one from the other, as well as that the different parts of the empire, the several governments of which the empire would consist in like manner would not agree.

gold," but here in the 45th verse, he counts the *brass* before the *clay*, thus, "the iron, the brass, the clay;" thereby showing that the clay is considered as a particular empire from the iron; for he divides it from the iron in the recapitulation, by putting the brass between them; so that there can be no doubt that he meant a fifth empire by the clay and iron, and which in the recapitulation he only accounts clay, that being its principal ingredient, to represent its crumbly, broken, weak nature. But say for a moment, "in the days of those kings" means in the days of the Roman empire the fourth; then let us examine what was the stone, the kingdom of God, to have done; and then see whether you, gentlemen, have done it, for before you can with propriety call yourselves the kingdom of the stone, you must do what the stone should have done.

"And in the days of those kings, shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all those kingdoms, and shall stand for ever." Now this you would tell us you have done, in the very face of fact. You tell us you have broke the Roman, Grecian, Persian, and Chaldean kingdoms, when in truth, excepting a very small corner of the western part of the Roman empire, you do not hold a foot of land in either, under your authority; and the pope of Rome has yet possession of the seat of the ancient empire; for all the eastern part of the Roman empire is in possession of Mahomedans, and really coudnereq from you ians, so that, that part has been left to other people; but they also hold possession of, and rule over Greece, Persia, and Chaldea, and not you. View the map of the Roman empire, gentlemen, and count, the British isles, Holland, and part of Germany, with part of Switzerland, Protestant. What more have you, while the rest of the continent of Europe, Austria and Bohemia, France, Italy and Spain, as well as all Asia and Africa, are not at all of your con-

federacy? ¶ As to the United States, the country of my adoption, and of the nativity of my children, (thank God,) it is no part of the image, nor of the beast. No, gentlemen, protestant ianity is but a small portion of the cracked clay empire, and not the stone cut out of the mountain without hands. "Without hands!" What was the intention of these two words? is it not that God, the God of Heaven, would raise up a kingdom without the assistance of the hands or power of men? And how, and in what manner, has this kingdom you hold been raised up? is it not cemented with blood? Read the history of the Reformation, and blush. I will not bring railing accusations; therefore I will not point out the particular executions wherewith it was begun, the prosecutions wherewith it is upheld, nor the persecutions which prop and hold together its several ramifications. Is this without hands? "Why then do I see every man with his hands on his loins, as a woman in travail, and all faces turned to paleness?" And let me not be told, wars must not be put to the account of the kingdom, when yourselves choose to account the order of things sprung as a consequence of those very wars, the kingdom of God.

And thus, gentlemen, I think I have shown that Daniel did speak of a fifth empire; or in other words, of such a state of things which was to be before the stone's kingdom, called the kingdom of God, as had not been and was not, when (what you term) the kingdom of made its appearance, place that appearance when you please; whether with the birth, passion, Constantine, Bellisarius, or even Calvin and Luther. I do not like to make the application, for two reasons; first it is so plain that he who runs may read. Secondly, my object is a fair consideration of the controversy between us, and I wish to avoid any thing that might sour the disposition for candid inquiry in love. I am not a sectarian, and therefore do not

with to provoke, but to emulate; or rather to raise an emulation for the inquiry proposed.

Thus, gentlemen, I have gone through your three first numbers, and considered every thing that had the least appearance of argument in them. I have also raised some objections, which if you are really serious in the work of conversion, you will do well to consider in your next. On my part, I propose to continue the subject monthly, as your numbers shall come to hand: if nothing objectionable is found in yours, there is other matter sufficient; but if there should be, it shall be promptly attended to.

I trust, gentlemen, none will be offended at or with me or my plain manner and language. The subject is such, that none other than plain speaking will do; if I am to be convinced, my objections must be answered satisfactorily. But if (unreasonable and unrighteous as it will be) I am to be answered by abuse, detraction, calumny or persecution, you will thereby virtually acknowledge your weakness and the weakness of your cause, and your *utter inability* satisfactorily to answer. At all events, I must conclude for the present as I begun, with a quotation.

לכן בזאת יכפר עון־יעקב וזה כל־פרי הזאתו בשוכי
כל־אבני מזבה כאבני־גר מנפצות לא־יקמו אשרים וחכמים

"Even now herewith shall the iniquity of Jacob be forgiven, and this is all the fruit (*required*) to put off his sin: when he shall make all the stones of the altar as slacked lime stones, *that* neither groves nor images shall more raise up." Isaiah xxvii. 9.



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THE JEW;

BEING A DEFENCE OF JUDAISM AGAINST ALL ADVERSARIES, AND PARTICULARLY AGAINST THE INSIDIOUS ATTACKS OF

ISRAEL'S ADVOCATE.

מה - עזרה ללא - כח הושעת זרוע לא עז:
כה - יעצה ללא - חכמה ותושיה לרב חורעת:

"How hast thou helped him in whom is no might? how hast thou upholden the arm of him in whom is no strength? How hast thou counselled him who is without wisdom? And how hast thou convinced the world of theology?"—*Job xxi. 2, 3, 4.*

Vol. I. First day of the second month, EEYR, April, 5583. No. 2.

"My leanness, my leanness!" No. IV. of Israel's Advocate lies before me, and is lamentably lean; there is not a single argument to be found in it; no original matter, all scraps and ends of bad composition; (I trust A. S. M. C. J., at their yearly meeting, will look to it;) it is truly offensive. The enmity towards Israel is also plain, palpable, and easy of detection. When I shall have leisure I may review it; at present I want all my room for a subject of more moment, as I propose for consideration and examination in this number what appears to me to be the very ground work and foundation of theian religion, viz. Matthew's quotation, translation, and application of the latter part of the 14th verse of the vii. chapter of Isaiah.

הנה העלמה חרה וילדת בן וקראת שמו עמנואל:

Heni Hangalma Hara Viyaledeth Ben Vekarath Shimo Emanuel.—Literal translation—Behold, this young woman is with child, and will beget a son, and thou shalt call his name Immanuel.

St. Matthew's translation—"Behold a VIRGIN SHALL BE with child, and shall BRING FORTH a son, and THEY shall call his name Immanuel."

Bible translation—"Behold a VIRGIN SHALL CONCEIVE, and BEAR a son, and SHALL CALL his name Immanuel."

Thus we have at one view, the original as in Isaiah, its literal translation in English, the translation of St Matthew, and the Bible translation. The first word of the original, הנה *heni*, all translate behold. The second word is הנעלה *hangalma*; and this the writer of the book of St. Matthew and the Bible translation have rendered a VIRGIN; and I render in THIS YOUNG WOMAN. Now the radix or root of the word is אלה *aylam*, and is the masculine form signifying a young man, the א *Hy* affixed, thus, אלה *alma*, the feminine form, or young woman, and the א *Hy* prefixed, thus, הנעלה *hangalma*, is definitive, signifying the or this.

The next to be considered, is the real, the intrinsic meaning of the word אלה *alma*, which Matthew and the Bible translators have rendered *virgin*, but which I render *young woman*. Scott, or Lowth in Scott, says, "that the reader may judge of this for himself; I shall point out all the texts in which the word is used in scripture." He then points out Gen. xxiii. 43. Exod. ii. 8. Ps. lxxviii. 25. Prov. xxx. 19. Cant. i. 3. and vi. 8. Of all in their turns.

Of the first, Gen. xxiv. 43.—"Behold I stand by the well of water, and it shall come to pass, that when הנעלה *hangalma*, cometh forth to draw water, and I say to her, give me I pray thee, a little water, out of thy pitcher to drink," &c. Now this הנעלה *hangalma*, the Bible translators have rendered *the virgin*. But I ask, since Eleazer could not, by any possibility, know whether a damsel was a virgin or not, how could he be supposed to make this a condition with God? (who he is representing himself as having addressed.) And although Rebecca (who came) was a *virgin*, as witnessed of her by the text.

ver. 16. "and the damsel was very fair to look upon, a virgin, neither had man known her," still Eleazer cannot be supposed to have made her being so a condition; and indeed, he does not make use of the same word as is made use of ver. 16., where it is בְּתוּלָה bythula, and this must of force and of necessity, be rendered *virgin*, because the text explains it so; "neither had man known her." But of the word הַנְּעֻמָּה hanglma, made use of in the 43d verse, there is no immediate force and necessity apparent to oblige us to render it virgin. Again, the 43d verse is only a repetition of the prayer made by Eleazer, ver. 14., in which verse he makes use of the word הַנְּעֻמָּה hanangara, and by repeating to Bethuel and Laban, in the stead thereof, הַנְּעֻמָּה hangalma, it appears plain, that they are synonymous; consequently it is plain that נְעֻמָּה alma, is of the same signification as נְעֻמָּה nangara. Now we find this last word is applied to a young woman, or damsel, who has been known by man, Exod. xxxiv. 3., where the word הַנְּעֻמָּה hanangara, is twice used, speaking of Dinah after Shechem had humbled her; nay, the word is made use of when speaking of a young widow; Ruth ii. 8. "And Boaz said to the young man that was placed over the reapers, to whom belongeth הַנְּעֻמָּה hanangara, speaking of Ruth, who was a widow. So that since they are used one for the other and are synonymous, and the one can be and is applied to a woman known by man, the other cannot be intended to signify a *virgin* not known by man; particularly since there is another word which (as I shall hereafter show) is *always* used where the sense is *confined* to a *virgin* proper, viz. בְּתוּלָה bythula.

And again, Abraham had adjured him only a wife, and a woman, Gen. xxiv. 4. "And take a wife to my son Isaac." Again, ver 7. "And thou shalt take a wife;" ver. 8, "and if the woman." Since then Abraham had not adjured Eleazer to take a *virgin*, we cannot suppose that he made her being such a condition.

As such *הקלמה* hangalma, in Gen. xxiv. does not imply a *virgin*, because it is only made use of in the room and stead of *הנקרה* hanara, as a synonymous term or appellative; and because when the text wishes to confine the sense to give us an idea of the *purity* of Rebecca, another word is made use of, and which word is never applied but to a subject where *perforce* and of *necessity* virgin must be intended; viz. *בתולה* bythula.

The second text given us to examine, is Exod. ii. 8. and which is in these words, "And Pharaoh's daughter said to her, go, and *הקלמה* hangalma, went and called the child's mother." Miriam, here spoken of by the name *הקלמה* hangalma, was Moses' sister, and she, whether she was or was not a *virgin*, might have watched to see what would become of her brother. It was perhaps *necessary* that she should have affection; it was also *necessary* that she should have patience; and it might also be necessary that she should be young and nimble, but there was no *immediate necessity* for her to have been a *virgin*. If she was a young unmarried woman, it would have been sufficient for the purpose of watching the child, that in case of accident or other necessity, she might haste to the mother with information, but there was no *immediate necessity* that she should have been a virgin. Miriam is supposed to have been at this time about ten years old; and as such *might* have been a virgin, but as there was no immediate necessity to particularize her being such, she is called *הקלמה* hangalma, which only signifies young in years, although, perhaps she was or was not of the age of puberty, and not *בתולה* bythula, a virgin, or maid. Consequently the word here again used, does not of *force* and *necessity* intend *virgin*, and although Miriam might at this time have been such, still it was not here intended to convey such an idea, but merely that she was a young woman.

Thirdly, Psalms lxxviii. 25.—"The singers went before, the players on instruments followed after, among them

were the *damselfs* playing on timbrels." Here the word translated *damselfs*, is *נחבץ* *alamuth*; but does the psalmist intend that these young women were *virgins*, *perforce* and of *necessity*? or is there any such necessity? Was it not common for ancient matrons to worship with musical instruments and psalmody? as well as all the females of Israel? vide *Exod. xv. 20. 21.* "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances." Are we to suppose that Miriam, at this late day, was a virgin? She was then upwards of ninety years of age! "And all the women went after her with timbrels." Surely no one will aver his belief that all the females who came out of Egypt, young and old, were virgins! Yet they worshipped God in psalmody. We find Deborah, the wife of Lapedath, who calls herself a mother in Israel, worshipped God in psalmody; as such we are not to suppose these young women spoken of by the psalmist were of *necessity* *virgins*, because they were psalm singers, or such as played on instruments to accompany the singers; since they might be singers or musicians and not be virgins. So that there is no *force*, no *necessity*, no *obligation* to say the word here used, *נחבץ* *alamoth*, intends *virgins*, but young women generally, whether virgins or not.

The 4th is Proverbs xxx. 19.—"And the way of a man *נחבץ* *Bangalma.*" And this the Bible translators have rendered, "with a *maid*," meaning, I must suppose, a *virgin*. A pretty virgin this, to be sure! one who "eateth, wipeth her mouth, and saith, I have done no evil." Nay, Agur explains his meaning to be, an "adulterous woman," that is, a young, lecherous woman of the married state, who commits the crime of adultery, and conceals her guilt. For, take the 20th verse in connexion with the 18th and 19th, and read, "There be three things which are too wonderful for me, yea, four, which I know not: the way of an eagle in the air, the way of a serpent upon a rock,

the way of a ship in the midst of the sea, and the way of a man ^{בנגלמה} bangalma. Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no evil." Thus we find Agur's Alma was an *adulteress*, consequently could not be a virgin: so far is this text from showing the word to be, as St. Matthew and the Bible translators have rendered it, (a virgin,) one who is *pure*, unspotted, unhumbled, that it is here applied to one who is an impure *adulteress*; therefore it can only signify a woman *young in years*, or as I have translated it in our text, young woman.

The next text is in Cant. i. 3.—"Therefore do the *virgins* love thee." The whole verse reads thus: "Because of the savor of thy good ointment, thy name is as ointment poured forth; therefore do the *virgins* love thee."

The word here translated *virgins* is ^{אולמות} aulamuth, but without any immediate necessity, because, for the same reason, that is, "because thy name is as precious ointment poured forth," *young women* might love him whether *virgins* or not. There does not then appear any necessity to translate the word aulamuth, *virgins*.

We now come to the last text given us. Cant. vi. 8.—"There are three score queens, and four score concubines, and *virgins* without number."

Here again the word aulamoth is translated *virgins*, without any force or necessity appearing for so translating it; for, according to the reading, a party consisting of queens, concubines and young women, are called together to hear the praise of the only one, the only beloved one of the poet. As such there is no more necessity for these young women to be *virgins*, than for the queens and concubines; for it is of his only beloved *alone* that the poet sings, verse 6th: "My dove, my *undefiled*, is but *one*;" that is, that she only (*alone*) is undefiled; not so the rest, who are in this verse called daughters, ^{בנות} banoth, a word signifying either married or unmarried, virtuous or otherwise, all are the daughters of their mothers.

We have now found that *alma* and *naara* are synonymous, having the same signification, and mean *young woman*, that is, young in years; that *alma* will apply even to a young adulterous woman, and therefore can never be taken to intend and signify a virgin. As such my translation of the word *הַגַּלְמָה* *hangalma*, in our text, young woman, is correct.

I have before shown from Gen. xxiv. 16. that the Hebrew word for virgin is *בְּתוּלָה* *bythula*, and is always put for an object pure and undefiled, unhumbled, not known by man. I will here repeat it, together with some others, where the sense is confined to such an object perforce and of necessity.

The first, Gen. xxiv. 16—"And the damsel was very fair to look upon, *בְּתוּלָה* *bythula*, a *virgin*; neither had any man known her."

2d. Exod. xxii. 16.—"If a man entice a *maid* that is not betrothed." Here again the word translated a *maid* is *בְּתוּלָה* *bythula*, and means a virgin; for this law does not apply either to a widow, or to a young woman who had previously been humbled.

3d. "According to the dowery of *virgins*." Here again the word is *הַבְּתוּלָה* *habythuloth*, and not *הַגַּלְמוֹת* *hangalomoth*.

4th. Levit. xxi. 3.—"And for his sister, a *virgin*." Here again the sense is confined; for a priest could have no unmarried sister not a virgin, for such, if unmarried, were burnt by the law, and if a widow, she was then *בְּתוּלָה* *byn-gula*; and indeed the Hebrew text is plain, for it says, who never has been with a man," and not as the Bible has translated, "which hath no husband."

5th. Same chap. 13.—"And he shall take a wife in her *virginity*." Same chap. 14.—"A *virgin* of his own people."

6th. Deut. xx. 14.—"I found her not a *maid*." The Hebrew word is *בְּתוּלָה* I found not of her *bythulem* *virginities*, that is, the signs which a virgin should give, and these signs are called, *bythulem*, as a proper name.

7th. Same chap. 15.—“The tokens of the damsel’s *virginity*.” Here the word translated “*virginity*” is בתולה bythuly, the same as spoken of in the 14th verse, but in regimen or construction.

9th. 19th ver.—A virgin, Hebrew, בתולה bythulas, and ought to have been translated, *one of the virgins*.

10th. 20th ver.—The same as in ver. 14th. And so in ver. 23, “If a damsel,” that is, a *virgin*.

11. 28th ver.—“A damsel,” that is a *virgin*.

The last example I shall adduce is from Judges xi. 27, 28.—27. “And bewail my *virginity*.” 28. “Bewailed her *virginity*.” In all those places the sense is confined, and must perforce mean only a *virgin* proper, one who never had knowledge of a man, &c.; and the word used is בתולה bythula, invariably, and not *alma*.

We next have to consider the word חרה hara, which I translate, *is with child*, present tense. Matthew hath it *shall be with child*, future. The Bible also hath it future, *shall conceive*. Here, then, we are again fairly at issue; and, as I will accept of no person’s word in argument, I will produce proof strong enough to establish my position.

The word חרה hara is found in Gen. xvi. 11. “Behold thou art *with child*.”—Bible translation. The original is הנהך חרה henach hara. That it can be no otherwise translated is apparent: it cannot be translated future, as in Matthew, *wilt be with child*, or as the Bible has it, in Isaiah, *wilt conceive*, because this conversation takes place between the angel and Agar in the wilderness, “by the fountain in the way to Shur,” where Agar then was, having fled from her mistress, (Sarah,) who by ill usage caused her to elope; and used her thus hardly for this reason: Agar being with child by Abraham, despised her mistress, in consequence behaved rudely to her, therefore Sarah dealt hardly with her, so that she ran away from her mistress, and was met by the angel, who in conversation with her says, הנהך חרה henach hara, be-

hold, thou art with child. Gen. xvi. 4.—“And he went in unto Hagar, and she conceived; and when she saw that she *had conceived*, her mistress was despised in her eyes.”

6. “And Abraham said unto Sarah, behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarah dealt hardly with her she fled from her face.” Then follows, 7. And the angel of the Lord found her, and asked her where she came from, and where she was going, and she tells him, “I flee from the face of my mistress Sarah.” The angel advises or commands her to return; and during this conversation the angel makes use of the words now under consideration, *הינה הרה* hinach hara which therefore cannot mean, thou wilt conceive, or wilt be with child; for she was already with child, had long since conceived, and well knew she was so; therefore *הינה* is perforce and of necessity present tense.

The word *הרה* hara, is also to be met with, Gen. xxxviii. 25.—“By the man whose those are *am I with child*.” The Hebrew word is again *הרה* hara, as in our text, and in the first person, singular number, present time, *אנכי הרה* anochee hara, I am with child. And in the 24th verse we have the same word, *הרה* hara, as in our text: “Behold, *she is with child*,” *הנה הרה* hena hara, present time, singular number, third person. Here again it cannot be pretended by any possibility of its being future; because Tamar was condemned to be burnt, and was brought out for that purpose, because she *was* with child. The evidence of her having played the harlot was apparent; she was gone with child about three months, as the 24th verse says, “and it came to pass about three months after,” that is, about three months after that Judah had been with her, and she became with child by him; so that she was three months gone with child, and it was apparent, for she did not wish to hide it. Here again, perforce and of necessity, *הרה* is present tense.

Thirdly, the word *הרה* hara is met with in Judges xiii. 5.

exactly as in Gen. xvi. 11. הנהך חרה henach hara, where the angel addressing the wife of Manoah says, כי הנהך חרה kee henach hara, "for behold thou art with child;" but this the Bible hath translated, for lo, thou shalt conceive, presuming a necessity to translate it future, as the wife of Manoah is said in the second verse to have been barren, and supposing a consequence she could not yet have conceived, but really without any necessity; for the second verse says she was עקרה ולא ילדה aukara velo yaldo, barren and not bringing to birth; that is, she was therefore called barren, because she brought not to the birth; so that she was not barren that she did not conceive, but because she brought not to birth—she had no children, and was therefore called עקרה barren. This was not the case with Hannah, the mother of Samuel, who was also barren from another cause: סגר sagar, shut up. 1 Saml. i. 6.—"For the Lord had shut up about her womb," so that she could not conceive at all. In the case of Hannah, therefore, it was constitutional, or rather conformational; but in the case of the wife of Manoah, habitual, the effect of debility or weakness, and the fault lay not in the conformation. And if we consider the matter correctly, we shall find three stages. The first is conception, called in Hebrew זרנג zarang. The second stage child-bearing. This stage is from the conception till the delivery or birth, called in Hebrew חרה hara, from חרה hara, to bear. The third is the birth or delivery, called in Hebrew לל or ללל lath or ladath, from ילד yalad. Of the first, Zarang, example: (Levit. xii. 2.) אשה כי תזרע ishah kee tazreeang, zarang "if a woman have conceived seed." For the last, in the same verse וילדה vayalda, "and born a man child;" Hebrew, a male. And of the second we have an example, 1 Saml. iv. 19. "And his daughter-in-law, Phinchas's wife, חרה ללל hara lalath, was with child (near) to be delivered." This is a treble example for our purpose. It not only serves for lalath, to be delivered, but it proves חרה hara to be that

stage immediately previous to the delivery, and also present time; so that it cannot be conception, but must intend bearing, after conception, and before the birth.

These examples, I trust, are sufficient to show I speak not out of book. Should more be wanted, there are plenty; at present, for brevity's sake, I shall stop with these.

Now we will return to our text in Judges xiii.—We were already informed, (ver. 2.) that the wife of Manoah was barren; *וְלֹא יָלְדָה* *velo yalda*, *she brought not to birth*. The angel now addresses her, (ver. 3.) "Behold now, thou barren who dost not bring to the birth, (or to whom is no birth,) *וְהָיִיתָ וְיָלְדִיתְּ* But thou shalt now bear, and thou shalt bring (to the birth) a son." Whereas formerly thou wast barren, because thou couldst not continue bearing the child to the full time necessary to bring it to birth, but now thou shalt bear the full season necessary to perfect the child. "And now beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing," *כִּי הִנְךָ חָרָה* *kee hinchā hara*, "for thou art already bearing," art now with child.

From the above we see and learn that there was no necessity to translate *חָרָה* *hara*, future tense, thou wilt conceive; and that it is in reality present, and means, dost now bear—art now with child. After what has been said, I appeal to the reader, whether I am not correct in translating *חָרָה* *hara* in our text, *is with child*. I think I may say with mathematicians, Q. E. D.*

We now come to the word *וַיִּקְרָא* *vaykarath*. This word I translate, And thou shalt call. The word is, according

* If it is fair to condemn our opposers out of their own mouths, I might here make use of an argument against them from the anonymous *תַּעֲרִיכָה לְקִרְאָה* *ta'arikhah* and Hebrew tract, printed by Mackintosh, London, 1818. This writer (whoever he is) translates Matthew's "will be with child" into Hebrew *תִּהְיֶה חָרָה* *tyhar*. Now whether this is correct or incorrect, is not the question. One thing is certainly apparent: *חָרָה* *hara* would not serve his purpose,—a tacit acknowledgment this, that Matthew's translation of Isaiah's *חָרָה* *hara* is incorrect.

to the idiom of the Hebrew, feminine gender, and is of the imperative mood, second person, future tense. This is so very plain, that every schoolboy who knows any thing of the Hebrew grammar must know it. The translators of the Bible seem to have been aware of all this, except the mood: they have it, "and call," as if the prophet was speaking to Ahaz informing him that the woman would call. But the editors of the Family Bible seem to have been aware of the mood also, for the marginal reading has it, "And thou, O virgin, shalt call his name." So that as far as regards this word וקראת vykarath, the Bible translation (with the marginal reading) and myself are agreed; and I have only, as the common champion, to fight Matthew's translation, "and they shall call."

Reader, if you will please to turn to Gen. xvii. 19. you will find, "And thou shalt call his name Isaac." And if again you will take the trouble to turn to the corresponding text in your Hebrew copy, you will find the word וקראת vykaratha. The only difference is, it is masculine, being spoken to a man; but the mood, person and tense are the same—the word is the same.

But the Hebrew for "and they shall call," is וקראו vykaru; so the anonymous author translates Matthew's "and they shall call." Perhaps they apply to themselves, Mal. i. 4. וקראו "And they shall call them the border of wickedness:!"* But since Isaiah does not say וקראו vykaru, but he says וקראת vykarath, I am therefore correct by translating it, "and thou shalt call."

I must also remind my reader that the word וקראת vykarath is feminine; from which it appears that Isaiah was addressing a woman when he spake it; and therefore the Bible hath it, and call, meaning that the woman would call; and in the marginal reading, aware of the words being imperative as well as feminine, "And thou, O virgin, shalt call."

* The Italians, or Romans proper, are only intended by Malachi.

And also as the word *הנח* *heni*, behold, is prefixed to *העלמה* *hangalma*, I translate the word *העלמה* *hangalma*, *this* young woman, as if the prophet pointed her out to Ahaz as the young woman that was then with child; and consequently when he says, and *thou* shalt call, he spake to the young woman, commanding *her* to call. So that it appears from the mood, as well as the manner of the prophet's language, that the young woman spoken of was then present, that he pointed her out to Ahaz, and also addressed her himself.

And if we correctly consider the context, it will appear likely that the woman who was to become the mother of Emanuel was present. And in order to have the context before us, I here transcribe the first sixteen verses of chap. vii., the better to explain the scope, intention, and meaning of our text.

"1 And it came to pass in the day of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin, king of Syria, and Pekah, the son of Remalia, king of Israel, went up towards Jerusalem to war against it, but could not prevail against it. 2 And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. 3 Then said the Lord unto Isaiah, go forth now to meet Ahaz, thou and Shar-Yashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; 4 And say unto him, take heed and be quiet, fear not, neither be faint hearted; for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remalia; 5 Because Syria, Ephraim, and the son of Remalia, have taken evil counsel against thee, saying, 6 Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal. 7 Thus saith the Lord God, it shall not stand, neither shall it come to pass, 8 For the

head of Syria is Damascus, and the head of Damascus is Rezin; and within three score and five years, shall Ephraim be broken, that it be not a people. 9 And the head of Ephraim is Samaria, and the head of Samaria is Remalia's son; if ye will not believe, surely ye shall not be established. 10 Moreover, the Lord spake again unto Ahaz, saying, 11 Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. 12 And Ahaz said, I will not ask, neither will I tempt the Lord. 13 And he said, hear ye now, O house of David, is it a small thing for you to weary man, but will ye weary my God also? 14 Therefore the Lord himself shall give you a sign; behold this *young woman* is with child, and will beget a son, and thou shalt call his name Emanuel. 15 Butter and honey shall he eat, that he may know to refuse the evil and choose the good. 16 For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings."

Not to trouble my readers with more controversy than is immediately necessary, (except in the text under consideration,) I have transcribed the Bible translation; and that, not because I consider it critically correct, far from it, it is in several places very incorrect; but because I presume they are best acquainted with it. From the above it appears that the prophet had a son who was called Shar Yashub, whom he was commanded to take with him; "3 Thou and Shar Yashub thy son." The mother of this child I presume to have been the young woman pointed out in our text, who was then with the prophet, perhaps to take care of the child Shar Yashub, and that she was then perceptibly (at least) if not forward with child of her's and the prophet's second son Maharshalalchushbuz,* and which child *she* was commanded, chap. vii. 14. to call

* Isaiah viii. 3. And I went unto the prophetess, and she conceived and bare a son. Then said the Lord to me, call his name Maharshalalchushbuz.

Emanuel; so that Emanuel and Maharshalalchushbuz were the same, although called by two names, one by the mother the other by the father. As Emanuel he was a sign to Ahaz that the confederate kings should not conquer him, that both Rezin and Pekah should be cut off from the earth, (be slain;) that when a certain term should be fully expired, Ephraim should cease to be a nation; and that the allied kings, Pekah and Rezin, should be slain before this Emanuel, this child, could distinguish what was pleasant or unpleasant to the palate; before his taste or palate should be formed. So also as Maharshalalchushbuz, he was a sign that the riches of Damascus and the spoils of Samaria should be taken away before the king of Assyria, and that before this Maharshalalchushbuz should be able to articulate my father or my mother.* Now the palate or taste of a child is very soon formed, certainly in less than a year and my father or my mother is the first thing a child is taught to articulate; and in Hebrew they are both particularly easy of pronunciation, אבא ave, is my father, and אמה eme, is my mother; such easy sounds are very soon caught and repeated by a child; certainly within a year. Now the killing of Rezin and plundering Damascus took place very shortly after the siege of Jerusalem by the allied kings, 2 Kings xvi. 9. "And the king of Assyria hearkened unto him, for the king of Assyria went up against Damascus and took it, and carried *the people* of it captive to Kir, and slew Rezin." So that both signs were fulfilled, The first as regarded the killing of Rezin, that as Emanuel he was a sign of, and second the taking away the riches of Damascus, which he was also a sign of as Maharshalal, at one and the same time. And so also the killing of Pekah and taking away the spoils of Samaria took place about one and the same time, viz., in the 4th year of the reign of

* Isaiah, chap. viii. 4. For before the child shall have knowledge to cry my father and my mother, the riches of Damascus and the spoils of Samaria shall be taken away before the king of Assyria.

Ahaz; 2 Kings xv. 29, 30., "In the days of Pekah king of Israel, came Tiglath Pul Assur king of Assyria, and took Ijon, and Abelbethmaacha, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria. And Hosea the son of Elah, made a conspiracy against Pekah the son of Remaliah, and smote him and slew him in the 20th year of Jotham the son of Uzziah, (that is the 4th of Ahaz, for Jotham only reigned 16 years.) Thus was Pekah slain, which, as Emanuel, he was a sign to Ahaz, and thus were the spoils of Samaria taken away, of which he also was a sign as Maharshalachushbuz at about one and the same time with the taking of Damascus; that is, in the fourth year of Ahaz, king of Judah, as before shewn; for it was during the siege of Jerusalem, by these allied kings, and on account of the fears of Ahaz, (for he put no trust in God, neither did he believe his prophet Isaiah) that he sent to Tiglath Pul Assur, and hired him to make a diversion in his favour. It was at this time that the king of Assyria conquered Syria, and subdued Ephraim, 2 Kings xvi. 5. "Then Rezin, king of Syria, and Pekah, son of Remaliah, king of Israel, came up to Jerusalem to war; and they besieged Ahaz but could not overcome him. 7 So Ahaz sent messengers to Tiglath Pul Assur king of Assyria, saying, I am thy servant and thy son; come up and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me. 9. And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it. And because to the house of David the child was intended as a propitious sign; he was called by a good name, Emanuel, (God is with us,) meaning that God would be with them to deliver them from their enemies, and give them plenty. But to Syria and Ephraim he was intended as an unfavourable sign; he was therefore called by an inauspicious name, Maharshalachushbuz, which means, hasten the spoil, hurry the plunder.

And should my reader object to the identity, because the child Maharshalchushbuz is not spoken of as being conceived by his mother, (which is in the 8th chapter,) till after, as I have myself shown, the mother of Emanuel was already bearing, and, as I said, forward with child of Emanuel, (in chap. 7th,) and conclude therefore they were different children, I must ask such reader to consider that the eighth chapter was not written till after the birth of the child: for if he will take the trouble to look into his Hebrew copy, he will find the words translated (chap. viii. 8.) "*and she conceived and bare,*" are וַתַּהַר וַתֵּלֶד *vatahar vatylyd*; and, as I have before shown, (page 28,) is, *and she bare, and she brought forth*, (was delivered of;) so that, in this chap. viii. the prophet informs us of a vision he had some time before about nine months before the birth of the child. He also gives us the history of the conception and birth of the child, and the command given him after the birth to name the child. So that the vision in chap. vii. ver. 1, wherein he was commanded to put on a roll of record (a great roll) what visions he formerly had concerning the hastening of the spoils and the hurrying of the plunder, (the destruction of the Syrian monarchy and conquest of the kingdom of Israel,) and to which roll so recorded he took witnesses, was in point of time before his being sent to comfort Ahaz, as recorded in chap. vii.; and the information he gives us in chap. viii. of the facts of his wife's having been with child, was also previous to the facts recorded chap. vii.; while the birth of the child, and the command to name him Maharshalchushbuz, and the reason assigned to the prophet in vision, chap. viii. were subsequent to the facts and vision recorded in chap. vii. All this, on a careful reading, will be self-apparent; and consequently the objection to the identity above raised must fall to the ground.

At all events, supposing they *were* two children, they *must* have been cotemporaries; for in that case, they were

each a sign of the fulfilment of the prophecy, and which prophecy was fulfilled very shortly after its delivery; consequently both must have been born in the lifetime of Ahaz, particularly Emanuel, as he was a sign to Ahaz; and it would have been a strange sign to *him* indeed, if Emanuel should not have been born while he lived, and before the fulfilment of the prediction or prophecy, to the veracity of which he was given him as a sign! a sign that the prophecy would be fulfilled! This argument alone is sufficient, if there were no others, to convict St. Matthew of having misapplied our text to Jesus of Nazareth; for even according to the chronology as marked in the Family Bibles, Jesus was born 740 years after the entire fulfilment of the prediction for which Emanuel was the sign, and which prediction was to be fulfilled while Emanuel was so young that his taste could not be yet formed; consequently, Emanuel must have been born at least 740 years before Jesus! How then can Matthew apply this text to Jesus? and how can ians believe in the identity of Jesus and Emanuel? Is it not "because there is no light in it?" Isa. viii, 28. And as regards ians believing it, I am compelled to say, that they have no light; the light of their understanding is darkened, and what was predicted of them, (Isa. xxix. 14.) "The wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid," is fulfilled in this instance: For, according to Bible chronology, the prophecy of Isaiah to Ahaz (chap. vii.) is dated 740 years before the birth of Jesus; the birth of Maharshalalchubuz in the same or following year; the spoiling of Israel by Teglath Pul Assur, 740 years before the birth of Jesus; the taking of Damascus is marked the same year 740; the death of Pekah is marked 739 years before the birth of Jesus: Of necessity, then Emanuel must have lived in the lifetime of Ahaz, and have been born before the fulfilment of the prediction for the fulfilment of which he was a sign, as well as

Maharshalalchubuz; and as the prediction was fulfilled (according to this chronology) 740 years before the birth of Jesus, Emanuel and Jesus cannot be identically one person.

The Rev. Thomas Scott, in his commentaries on Isaiah, at this text is very much perplexed, as he well may be; he plainly sees the impropriety of making this Emanuel; Jesus of Nazareth, he owns it is a difficulty; and will not allow it possible that the apostle (Matthew) could make use of a mere accommodation. And although a small sect ofians (the Unitarians) have long given up the Godhead of Jesus of Nazareth as untenable, and as *they* say blasphemous, stillians, as long as they remainians, cannot, dare not give up this point; for if they do, the whole foundation of their religion will be torn up, and the building falls to the ground of course; as in that case Matthew is convicted at the outset, at the very threshold. There is now, thank God, no fear of the ancient method of confutation, viz. persecution; but if there were, I would still say, "*Let come on me what will,*" (*Job*) I am resolved for the test, the only true test. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. By this test (God willing) I am resolved to try all the writers of the New Testament. Now in the first instance Matthew has misquoted the testimony; he says "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet." ii. 22. That is to say, (if it says any thing,) that the words of the prophecy were not fulfilled until the birth of Jesus; when from what has been shown, it is manifest *it was fulfilled* 740 years before the time Jesus is said to have lived; (to have been born;) consequently Matthew runs counter to the testimony of the prophet. Besides, I have shown the prophet never said a virgin shall conceive; his words are, "this young woman is with child;" the prophet never

said, and they shall call his name : his words are addressed to the young woman, "and thou shalt call," commanding her to call the child's name. Therefore Matthew has misapplied the words of the prophet; he will not stand the test of the testimony, and I am constrained to conclude "there is no light in him."

הן-אחם כלכם חיותם ולמה זה הגל תהבילו :

Since you all have a thorough insight hereof, wherefore do you yet preach up this vanity? Job xxvii. 12.*

* To A. S. M. C. J.

NOTICE.—Should *Israel's Advocate* No. V. not require my particular immediate attention, the next number of the *Jew* will treat of the sixty-fifth chapter of Isaiah.

THE JEW will be published monthly, each number to consist of at least one sheet, and will be delivered to subscribers in New-York, at their dwellings and to distant subscribers at the Post Office in New-York, or to any other conveyance ordered, for ONE DOLLAR AND FIFTY CENTS per annum, payable semi-annually in advance.

Each number is expected, at least, to controvert one position or text in dispute; the whole to be conducted with candour temper and moderation; the language to be always such as should not offend any, even our opponents; derision will never be admitted.

Communications, Intelligence, and Subscriptions, are respectfully solicited, and will be received by Mr. L. Emanuel, No. 342 Pearl-street, (Franklin-Square.)

THE JEW;

BEING A DEFENCE OF JUDAISM AGAINST ALL ADVERSARIES, AND PARTICULARLY AGAINST THE INSIDIOUS ATTACKS OF
ISRAEL'S ADVOCATE.

שמעו דבר ה' התורדים אל דברו אמרו אחיכם שטאנים
מנדינם למען שמי יכבד ה' וגראה בשםתחכם והם יכשו :

"Hear the word of the Lord, ye who tremble at his word. Your brethren who hated you, that cast you off for my name sake, said, let the Lord be glorified; But he shall be manifested to your joy, and *they* shall be ashamed."—*Isai. lxvi. 5.*

Vol. I. First day of the third month, SIVAN, May, 5583. No. 3.

MORE mischief has been done to the cause of truth by mistranslations of, and consequent miscomments on the holy scripture, than is at first thought imagined or perceived. By perverting the word of God out of its real and proper signification, they make the text appear contradictory, and sometimes even blasphemous, and thereby give a handle to the disbeliever in revelation to turn the whole into ridicule; and although without doubt, such was not the intention of the translators, still the mischief is not the less to be lamented, neither is the blame the less to be set to their account. Numerous examples of such perversions will appear in the course of these papers, chargeable to the account of the several particular favourite hypotheses which theian commentators wish to establish. In no part of the English Bible are the errors more palpable, nor the perversions more violent, than in that part of Isaiah we have promised, and propose for consideration in this number, (the 65th chapter.) The proposition they wish to establish, is, that the Jews are rejected and the Gentiles

chosen; instead of doing this, with all their alterations and emendations of the text to make it suit their purpose, they get bewildered, and at last, leave no meaning to the prophecy, but fall into difficulties from which they cannot extricate themselves. They begin:

"I am sought of *them* that asked not *for me*; I am found of *them* that sought me not: I said, behold me, behold me, unto a nation *that* was not called by my name."

This they wish us to understand thus: I am sought of the Gentiles, who formerly did not ask for me; I am found of the Gentiles, who formerly sought me not: I said, behold me, behold me, to the Gentiles who formerly were a nation that were not called by my name,—and in consequence this verse means to tell us that the Gentiles are chosen. Before we can make any concessions—before we can allow that the Gentiles are here intended as those who did not ask for God, as the people who did not seek God, as not called by his name, we will look into the original. 1st. "I am sought"—*English Bible*. Hebrew, נִדְרַשְׁתִּי Nidrashtee, a verb of the conjugation Niphel, Indicative mood, past time, first person singular, and consequently, *I was sought*. 2dly. "I am found"—*Eng. Bib.* Hebrew, נִמְצֵאתִי Nimtsithee, of the same conjugation, mood, tense and number—literally, *I was found*. 3dly. "Called"—*Eng. Bib.*—but the Hebrew is קָרָא Ko-ra, of the conjugation Pungal, infinitive mood, past time, if you please—literally, *to be called*. I have no room for authorities, neither are any necessary here, for no Hebraist will undertake to controvert either of the three: so that the literal translation of the text is, I was sought of *them* that asked not *for me*; I was found of *them* that sought me not: I said, behold me, behold me, to a nation not to be called by my name. I know not how this verse appears to my readers; to me, there appears four contradictory positions. 1st. They who ask *not* for God,

certainly do *not* seek God.—2d. Those who do not seek God cannot find him.—3d. If God says behold me, to a nation, it cannot be with intention that they should *not* be called by his name.—4th. The first and second propositions contradict each other; the first says, *I was sought*; the second says, (speaking of the same nation or people,) that sought me *not*. He cannot be *sought* and *not sought* at the same time.

Reader, there is not the least difficulty here. I will show you how the translators of the bible have obviated such like difficulties, when they occurred in places where they had no favorite hypothesis or doctrine to establish. Ezekiel xviii. 24. "Shall he live," the Hebrew is *וַיַּחַי* Vychai, literally—and *he shall live*; but because here would be a contradiction, as the text immediately says, he shall *die* therein, and as a man cannot both *live* and *die* at once, they translate what appears a positive, *he shall live*, correctly, interrogative, *shall he live*? The same we have 12th verse same chapter. Another example: 2 Saml. vii. 19. "And *is* this the manner of man, O Lord God?" The literal translation here would again be positive and affirmative, *and this is the manner of men*; but very improperly, that not being the intent and meaning of David. And so in our text, the sense of the subject requires the whole to be interrogative, and King James's translators would certainly have made it so, had it not been they wanted to pervert it to signify the Gentiles chosen;—they would have translated it thus:

Text.—Was I sought by such as asked not for me? Was I found by such as sought me not? Said I, behold me, behold me, to a nation (or people) not to be called by my name?

And then, indeed, theian commentators may have their favourite wish, for they are really intended by the nation not to be called, who have not sought, nor did ask.

Explanation.—God here answereth the prayer of his

people Isreal, *the Jews*, who in the 63d and 64th chapter are introduced by the prophet Isaiah, pouring out their hearts in prayer to God, to whom they express their doubts and fears that he accounts them (on account of their iniquities) unclean. They plead and reason with God in prayer, asking him whether their righteousness is not as filthy rags. Indeed the whole prayer is the language of broken hearts, believing themselves correct in doctrine, but fearing the reverse. It is indeed, calling on God to know whether they are in truth rejected, asians tell them, or whether they are still accounted by him as his people ; and whether it is true, as theians say, that they are chosen—that God has accepted the *Gentiles* as the children of Abraham, and rejected the Jews. Thus they speak in prayer, “Doubtless thou art our Father; though Abraham be ignorant of us, and Israel acknowledge us not, Thou O Lord art our Father, our Redeemer, thy name is from everlasting.”

Explanation.—If, asians say, the Gentiles have been chosen as children to Abraham, and therefore he no longer knows us; and if, as we are told by them, *they* are Isreal, according to the promise, spiritual Israel, the wild olive branch grafted into the stump of Israel, from which we have been cut off and rejected, and therefore Israel, our father Jacob will no longer acknowledge us as his; still thou, O Lord, art our Father, our Redeemer; thy name is from everlasting; thou dost not, neither canst thou change; thou art God, and not man; and as from of old thy name was our Father, our Redeemer, it therefore cannot be otherwise than that thou dost yet acknowledge us as thine.

The whole prayer, rightly understood, is in this spirit.ian commentators call it the prayer of the church, and they pretend it is the prayer of bothian and Jewish church; but how can theian church say,

"We were thine; thou never barest rule over them; they were not called by thy name?" This can only be the prayer of the Jewish church, claiming of God that they are the right church as they were his people, acknowledged of old: and as for theians, they were never called by thy name, but after the name of another god, and not thy name. How canians say, "Thy holy and beautiful house, where *our* fathers praised thee?" since their fathers were pagans who did not worship nor praise God in this holy and beautiful house, the holy temple at Jerusalem; their fathers at this time were sacrificing in gardens, and burning incense on altars of brick; finally, they burnt up the house and laid all pleasant things waste.—The prayer is the prayer of the Jewish church alone, and the answer is alone addressed to them.

Was I sought by such as asked not for me, &c.—God answereth the Jews asking them whether he was sought by such as did not ask for him; whether they can suppose that the Gentiles did really find him, who never did, neither do they now look for *him*. And since these Gentiles are not called by my name, can you suppose that I said, behold me, behold me, to them, for the purpose that they should not be called by my name? for although they pretend to be God's *only* chosen people, they are called, and delight to be called, by the name of, whom they worship as God, and not Isr-ael, the righteous God.

Text 2d.—"I have spread forth my hand all the day to a rebellious people, which walketh in a way that *was* not good, after their own thoughts."

Examination.—I ask, and wish to be answered, are they not a rebellious people, walking in a way that is not good, after their own thoughts, who do not ask for God? who do not look for and seek God, and who will not be called by his name? Therefore it is plain that those spoken of in the 2d verse as the rebellious people who go in a way

that is not good, after their own thoughts, are the same people of whom the first verse treats; and if, as it is allowed on all hands, the first verse treats of the Gentiles, in that case the 2d verse treats of the same people—"A people that provoketh me to anger continually to my face, sacrificing in gardens, and offering incense on altars of brick." Sacrificing in gardens was a mode of worship practised by the ancient Gentiles; and when it was practised by the Jews, it was done in imitation of the Gentiles. Offering incense on altars of brick, we never read of as being done by Jews; their altars were built of stone. As such, this verse also treats of the same people as the first verse—the ancient Gentiles; and the intention is to assure the humble petitioners that God did not invite those Gentiles; and it should, as the former propositions, be read interrogative—thus, Did I spread forth my hand all the day, &c.

Explanation.—Have I invited those Gentiles who walked in a way I could not approve, and whose very mode of worship is contrary to that I wish to be practised in my service?

3d. verse.—Which remain among the graves and lodge in the monuments, "which eat swine's flesh, and broth of abominable things is in their vessels."

Hereian commentators are somewhat at a stand; they can make nothing of this verse; they can no where find on record that Jews were guilty of these offensive rites, for they always loved their personal comfort too much to leave their houses and take up their dwelling among graves; neither can they charge them with the egregious folly of leaving their mats or beds, and going to lodge among the monuments of the dead, in the grave-yards; neither can they seriously accuse them with being at any time great eaters of swine's flesh, or with keeping in reserve abominable broth. Vetringa says, "This passage must

be taken mystically"—not *spiritually*, but *mystically*. "The Jews are here reprov'd for their violent superstitions:" that is to say, reader, if I understand him, they are reprov'd for *not* dwelling among the graves, for *not* lodging in the monuments, for *not* eating swine's flesh, and for having *no* abominable broth in their vessels. This is making God say one thing, and meaning the contrary, when the real intention of the Holy Spirit is apparent to continue answering the prayer. He had hitherto shown that the ancient Gentiles were not, as ians tell us, chosen; that they were not even invited. He now, in this and the next verse assures us, that their descendants, the ians of the present day, are no more the people of God, than their Pagan ancestors. When speaking of the ancient Pagans, he identifies them by those strong features, a people that asked not for God—that did not seek God—a rebellious people, sacrificing in gardens, and offering incense on altars of brick, showing their place, mode, and form of worship: and now, when speaking of their descendants, the ians, he shows us the place, form of worship, and doctrine: thus, Or those who seat themselves among the graves, and make their lodgments among the monuments, who eat the flesh of swine, and who put by for use any pieces of torn abominable things in their vessels.

Explanation.—Or have I invited and chosen those people, (the ians,) who have their places of worship in the midst of their grave-yards, and even in their very churches and cathedrals they have the monuments of their dead? In such unclean places they make the lodgments for worshipping. They also teach that the ceremonial law is abolished, that it is lawful to eat swine's flesh, which they do eat, and make practice of laying by for use any kind of abominable torn creatures or pieces. Can you suppose such are chosen?

Text.—“Who say, stand by thyself; come not near to me, for I am holier than thou; these are a smoke in my nose, a fire that burneth all the day.”

Here again ians are in their element! nothing mystical! nothing spiritual! here all is literal and plain. This means the Pharisees and their followers, say all the commentators who say any thing about it, from Vetringa to Calvin, and from him it is repeated down to Coke and the evangelical Thomas Scott. “The Pharisees and their followers,” all the Jews of the present day, (for there is no other sect among us.) They tell us, we consider ourselves holier than other people, and will not allow them to touch us, lest we become unclean. It is very true indeed, we know nothing about this pretended cleanliness and holiness; still, who will undertake to contradict the Doctors? they must know our ailment better than ourselves. It is further true, they do not consider that the word *which* or *who* in the fifth verse is a relative, relating to the rebellious people treated of in the fourth verse, and which puzzles them so much, and are also mentioned in the third and second verses, and as I have shown are the same with those spoken of in the first, who they allow are the Gentiles; consequently, these Gentiles, or their descendants, the ians, are the smoke in the nose and the continual burning fire. Thus,

Explanation.—Those ians, after committing all those afore-enumerated nuisances, have the effrontery to say they are the *only* chosen people of God, the saints of God, the holy saints; and that all others, particularly the Jews, must not come near to them; they are vessels of wrath fitted for destruction. Those ians are a smoke in my nose, as offensive to me as smoke to the nostrils they provoke to jealousy continually, as a steady burning fire.

Text.—“Behold it is written before me, I will not keep

silence, but will recompense, even recompense into their bosoms, your iniquities, and the iniquities of your fathers together, saith the Lord, which have burnt incense upon the mountains, and blasphemed me upon the hills; and I will measure their former works into their bosoms.

Examination.—“I will not keep silence;” alluding to the prayer which says, (Ch. lxiv. 11.) Wilt thou hold thy peace? God answers, “I will not keep silence.” The same verb *chasha*, to keep silence, is made use of in both places. “But will recompense, even recompense.” Hebrew *im-shilomtee*, is joined with a hyphen, showing they belong together; and *kee*, is by itself; thus, For, when I do recompense, then I will recompense, &c.

It would also appear, that the former works in this verse spoken of, are the iniquities of the progenitors—the fathers; and that those iniquities were offering incense on the mountains, and blaspheming him on the hills. Then the threat here is, when I recompense you for your own iniquities—for holding places of meeting among the graves, and making your lodgments of worship among the tombs and monuments—for eating swine’s flesh—for having in your vessels abominable broth, or rather, having pieces of torn abominable things in your vessels—and for considering and holding forth that ye are the holy people, and despising others,—at the time when I shall recompense you for those iniquities which yourselves are guilty of, I will also add to your punishment that which is due for the iniquities your pagan progenitors were guilty of, to wit, offering incense upon the mountains, and blaspheming me upon the hills. Hence it appears that the fourth verse treats of the descendants of those spoken of in the third verse; and that the fathers had one erroneous form of worship, and the descendants another, and both displeasing to God. That of the fathers is called, a way that is not good, after their own thoughts; and that of the descendants, “a smoke in my

nose, a continual burning fire. Consequently this is the explanation:—When I pay the ians for their own sins, I will visit on them the sins of their Pagan ancestors.

Text.—Thus saith the Lord: as the new wine is found in the clusters, and one saith destroy it not, for a blessing is in it, so will I do for my servants' sake, that I may not destroy them all.

Explanation.—As in trimming the vines, when any clusters are found in a forward state, looking full and promising, having wine in them, one will naturally cry out do not destroy it, for there is a blessing in it, and it is left to ripen; therefore will I do this for the sake of my servants, the Jews, that I will not destroy all the ians. That there is wine in the clusters there is no doubt. May God hasten it to ripening; for at this day there is already a blessing in it. Whatever are their opinions on religious subjects and doctrinal points, the fruit looks full and good. This verse alludes to the supplication that will be made for the Gentiles by the Jews, on the day of recompense, when the day of my redeemed is come, as we find written in Zach. xii. 9. “And it shall come to pass in *that* day I shall seek to destroy all the nations who shall come up against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications; and they shall look to me in favour of those who have pierced them.” That is, the Jews will pray to God on account, and for the sake of the Gentiles, Mahomedans as well as ians, both of whom have pierced them upwards of these thousand years past. And this prayer of the Jews God promises here to answer in favour of the ians, not to destroy them all—not *any* of the clusters where the wine is in.

Thus has God given a full and efficacious answer to the prayer of the Jewish church, as far as concerned the Gentiles, plainly showing us, and them also, if they are willing

to understand and consider it, that the Gentiles are not chosen, but that they in truth are threatened with heavy denunciations. He now, in the next two verses, places before us the hopes of Israel, or, as ians would say, the hopes of our calling.

Text.—And I will bring forth a seed out of Jacob, and from Judah an inheritor of my mountain, and my chosen shall inherit it, and my servants shall rest there. And Sharon shall become a fold for flocks, and the valley of Achor a place for herds of cattle to litter for my people that have sought me.

Explanation.—This is a promise of our return to the land of Israel, and that finally those Jews who continue to *seek* the Lord, shall rest there in safety. They are here called God's servants, his chosen, (his elect,) his people who have sought him, in opposition to those treated of heretofore, particularly verse first, where the Gentiles are on all hands allowed to be spoken of as those who have not sought me.

Text.—But ye *are* they that forsake the Lord; that forget my holy mountain; that prepare a table for that *troop*; and that furnish the drink offering unto that *number*.

Examination.—"Are they that forsake." The word thus translated is *uzby*, and is, in regimen, requiring the preposition *of* after it. Thus: And ye *forsakers of* the Lord. "Prepare a table to that *Troop*." The word is *lagad*, the troop. Several united together in one makes a *troop*. Commentators are agreed thus far, it is an idolatry; but what idolatry they cannot agree. David Levi says it means Jupiter. Jarchi thinks it is the Goat, one of the signs of the zodiac. Kimchi, on Isaiah, I have not got: Levy says he will have it, Good Fortune Jupiter. As to the table, all are silent: they appear to be willing to leave the table as it stands. "To that *number*;" Hebrew, *lamnee*. Jarchi says, some explain it, to the strange, or

idol service that I placed over you ; but he is of opinion it means number ; he supposes, number of cups of wine, according to the number of worshippers. David Levi.—And furnish the drink offering to that number, i. e. the number of the planets or wandering stars. In short, the Jewish commentators appear only to make guesses, or perhaps, if they did know, they keep the meaning to themselves ; it is certain they write in Europe with a sword at their throats. One thing, however, is plain, that the word *למנע* *Lamnee*, is in the possessive case, to *my* number. Neither can theian commentators agree or make any thing of it ; at all events, however, they will have, all of them, the Jews are here meant and intended. That it is a Jewish idolatry, they all agree ; and they throw away much profound learning to discover what this *troop* and *number* was, as nothing can be found on record of the Jews ever having worshipped such gods as *Gad* and *Meni*. Troop and Number. Some say troop means Jupiter, and number, Venus ; others say, troop means the Sun, and number, the Moon : none, however, give satisfaction to the others, (and indeed, hardly to themselves,) until the Reverend Thomas Scott, finally settles the business, no doubt, to the satisfaction of all parties. He allows it is a horrid Idolatry, and since it is undoubtedly the will of heaven that it should be lost and forgotten, it is in vain to ransack ancient lore for that, which he thinks, can never be discovered, and thus he gives up the chase : still he will have it is a Jewish idolatry. Alas, poor Scott ! with all his learning, with all his Evangelism, he could not discern the beam in his own eye : (although he comes very near it sometimes,) for *לגד* *Lagad*, say what they please, is still the *troop* ; and a troop is several persons joined into one company or fellowship ; and *למנע* *Lamnee* is still to my number, some certain and defined number you are pleased to account me to consist of ; the table still remains the

table, for none stir it, or at all notice it, except perhaps, Malachi chap. i. 7, might be supposed to mention it; and a drink offering מִסַּחֵם Mimsach, is still a drink offering, for none spill it except King David, in Michtam le David, Ps. He calls it a drink offering of blood מִדָּם *Medam*, as blood, representing blood. "Their drink offering, representing blood, I will not offer, nor take their names on my lips."—The prophet then, in our text, addresses such who once were professing the true religion of the Lord, which they have forsaken; who formerly had love of country for God's Holy mountain, which they have forgotten; and who must have become officiating priests of another religion, in which quality and office, they perform their worship, by preparing a *table* to the *troop*, the several gods combined together in one godhead, and at which table they furnish a *drink offering* to a certain defined and mystical number. The features are so strong that it is impossible to mistake who are intended by the prophet. He here addresses the apostate Jews, who have becomeian priests. They have forsaken the Lord; they forget his holy mountain; they prepare the communion table to the troop,—the plurality in unity; they furnish the drink offering of blood; representing the blood of the New Testament to my number, the certain defined and mystical number three, of which, the troop, or godhead, is by them said to consist.

"Text.—Therefore will I *number* you to the sword, and ye shall all bowdown to the slaughter; because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.

The denunciation pronounced in this and the following verses are intended only for the apostatized Jews who becomeian priests; they, together with the rest of the Jews, are called. (Not so the Gentiles, they are, as yet

not commanded to the Covenant.) God spake from Sinai: I am the Lord your God. Ye shall have no other God before me. This they will not hear: they forsake the Law of God, which they account *Matlaha*, a weariness; they rather choose the free living of the Gentiles; they not only depart out of the way themselves, but also cause many to stumble at the law; they destroy the covenant of Levi, pretending they are of the covenant of priesthood; in short, they choose that form of worship, wherein God does not delight.

Therefore, thus saith the Lord God: Behold, my servants, *the Jews*, shall eat; but ye, *apostates*, shall hunger: behold, my servants, *the Jews*, shall drink; but ye, *apostates*, shall thirst: behold, my servants, *the Jews*, shall rejoice; but ye, *apostates*, shall be ashamed: behold, my servants, *the Jews*, shall sing for joy of heart; but ye, *apostates*, shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave *your name* for a curse to my chosen; for the Lord God will *slay you*, and call his servants, *the Jews*, by another name.

Since none can be said to leave his name until his death; and since repentance availeth even one day before death, as we are to wait, and expect, the repentance of the wicked even till their latest moment; we ought not, neither can we pronounce the curse on any, even after their death, for we know not but he might have been accepted; we know not but he had mentally and secretly repented; therefore this curse can only take place after the resurrection, when such apostates will arise to shame and everlasting contempt. Then their names will be left as a curse to my chosen.

Text.—That he who blesseth himself in the earth, shall bless himself in the God of Truth; and he that sweareth in the earth, shall swear by the God of Truth.

This is the sole purpose of all judgments; that men may learn righteousness; that the true God only shall be

worshipped according to his own prescribed way,—the way that he delights in.

הִיעָשָׂה לִי אֱלֹהִים וְהֵם לֹא אֱלֹהִים

Shall a man make unto himself Gods, and they are no Gods?—*Jer. xvi. 20.*

Communicated for the JEW.

כִּנְנָה תֹאמְרוּן לְהֹם אֱלֹהִים כִּי שֵׁמָיָא וְאַרְקָא לֹא עֲבָדוּ יַמְבְּרוּ מֵאַרְעָא וּמִן חֲזוֹת שֵׁמָיָא אֱלֹהִים:

Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.—*Jer. x.*

The question must occur to every man of reading: Wherefore is this verse, more particularly than any other, put in a strange language? Why in the Chaldaic? Why not, as all the rest, in Hebrew? The Jews were about being led into captivity by the Chaldeans, when it was foreseen the enemy would argue, reason, and persuade them to join in the service and worship of their false gods; against which worship the Prophet, (by the word of the Lord) was teaching and warning them; and lest the Jews should from motives of prudence, fear or convenience, leave their arguments unanswered, the Prophet puts the answer in the very language they would necessarily have to speak in, that is, in Chaldaic. This is the opinion of all commentators. And from the words *Kidna tamrun*, and which is translated, Thus ye shall say, (or answer) to them, but which ought rather to be, *in this manner*, or according to this judgment shall ye answer them; that is, without fear, as this answer is. We cannot suppose that this set of words are to answer every argument, but the spirit of this answer is meant, plainly, these gods have not made Heaven and Earth—they shall be lost, &c. We are not to consider whether our answer will offend or not; we are not to fear the consequence of doing our imperious duty. "Thus saith the Lord;" that is sufficient: it is God's command they shall be answered; and himself points out the method and manner wherein we shall answer: *thus*, in this manner, and in the very language used by those who would persuade us to serve strange or false gods. Why then shall we confine ourselves only to write in Hebrew, when the very example is set us in a strange language, by the Prophet, by God's express command; so that we have not merely precept, but example—the example of the Prophet himself, not only to warrant us, but commanding us as to the manner, method and language we are to use in our answers. The manner, is boldly; the method, is by attack, if attacked; and the language, is that used by the Gentiles who attack you. It is the duty of every man of our persuasion, when attacked, to defend, as much as in his power, the religious tenets and peculiar doctrines of the unity of the Godhead. Isaiah, xliii. verse 10.—"Ye are my witnesses, saith the Lord; and my servants, whom I

have chosen : that ye may know, and believe me, and understand that *I am he*. Before me, there was no God ; neither shall there be an after me : I, even I, am the Lord ; and besides me, there is no saviour. I have *declared*, and have *saved* ; and I have showed when there was no strange God among you : therefore, ye are my witnesses, saith the Lord that I am God." Here we are informed that we are the witnesses of the unity of the Godhead ; we are to witness that God so declared that he was an unit, alone, none with him, none beside him, at a time when there was no strange God amongst us ; consequently, as we were then taught, so must we witness of him, that God is an unit, without any fellowship or association. Therefore, we are commanded to say, to reason, and argue with the Gentiles in this manner ; showing them that their gods are strange gods, without power ; that their worship is idolatry ; and that the memory of their existence will cease from off the earth and from under these heavens. 15th.—“ They are vanity ; the work of errors ; in the time of their visitation they shall be destroyed :” and it is particularly worthy of remark, that whereas the whole of the book of Jeremiah is written in Hebrew, the 11th verse, “ Thus ye shall say to them, &c.” is put in Chaldaic, thereby pointing out to us that we should make use of the vernacular language, in religious controversy with Gentiles. And I am not alone of this opinion, Rasha, (Jarchi,) in his comment on Jeremiah in this place has it, that Jeremiah sent this epistle to Jeconia to distribute among the captives, that they should return answer to the Chaldeans in Chaldaic, if the Chaldeans would require of them to worship idols (strange gods :) and the duty is as much incumbent on us to return answer in English, as it was on them to answer in Chaldaic, for the Gentiles are continually requiring of us to join them in their doctrine of vanities and to accept and acknowledge the New Testament—their work of errors ; and to worship their strange god, Jesus, of Nazareth, (a man long since dead,) joined in fellowship with Mebuzzem, the most potent God, formed into a plural by associating the Holy Spirit with him blessed for ever : and thus they are continually calling on us to serve an idol service ; and therefore you are correct in answering them in your paper.

(To be Continued.)

[Israel's Advocate continues its taciturnity. No. V, as No. IV, is barren of any thing like argument, and does not quote a single text of scripture. It contains, indeed, some lame attempts at misrepresentations of the Jewish Religion—not worthy a serious confutation.—Ed. Jew.]

To Correspondents.—N. is requested to continue his assistance. We are proud, and highly flattered with his praise : we hope ever to continue to merit it.

Notes.—The Editor of the Jew would be glad of a personal interview.

David, in its present dress, is inadmissible.

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THE JEW;

BEING A DEFENCE OF JUDAISM AGAINST ALL ADVERSARIES, AND PARTICULARLY AGAINST THE INSIDIOUS ATTACKS OF
ISRAEL'S ADVOCATE.

קרבן ריבכם ואמר ה' הנישו עמתיכם ואסרמלך יעקב:

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the God of Jacob."

Vol. I. Seventh day of the fourth month TAMUS, June, 5583. No. 4.

ISRAEL'S ADVOCATE wisely stands hors de combat. They by silence tacitly allow they have no arguments to produce, but such as themselves consider futile; no strong reasons to offer. They put their hands on their mouths, and say it is truth. What then, gentlemen, becomes of your evangelizing the Jews? Is it not reduced to a mere speculation for drivellers, printers, publishers, and apostates?

Surely this is not of me; my weak abilities never could have achieved so glorious a conquest, at once to confound our opposers. This is the Lord's doings, (to whom be all the glory,) not mine. Permit me, gentlemen, to put a serious question to you: "If ye have run with the footmen, and they have wearied you, how then canst thou contend with horses? and if in the land of peace, wherein thou trustest, how wilt thou do in the swellings of Jordan?" *Jer. xii. 5.* The philosophical, the learned, the wise, the potent Doctor Priestly, has been silenced, together with all the clergy of England, by David Levy; the reverend S. J. C. F. Frey has been awe-struck by M. Nicklesburger; and even myself, the least of the little ones, and, as to abilities, the humblest of my fellows and brothers, have literally silenced Israel's Advocate; thus have the footmen

wearied you, "even in the land of peace wherein ye trusted," the kingdom of the Messiah, as you call it. "What, gentlemen, will ye do in the swellings of Jordan," when the Lord shall come in like a flood; when he shall, as he certainly will, "make inquisition for iniquity;" what will ye do in that day? Would it not be well to consider this, and turn to the Lord "for a lengthening of your tranquillity." *Dan. iv. 24.* I would fain further exhort you thereto, but my limits will not allow; I must, without more preface, proceed to the examination of your first annual report, than which, never was published a work more fraught with mischief, nor more full of calumny against those whose cause you pretend to vindicate or advocate. Speaking of the Count Van der Recke, a German nobleman, you say, page 6—"Prominent as this personage is, we may not think him solitary, or even singular, in his *Jewish philanthropy*." The writer of the report ought to have saidian philanthropy, or philanthropy towards the Jews; for Jewish it is not. Their philanthropy teaches them not to disturb the happiness of mankind; they will not bribe aian to become a Jew; as they know suchian sells his happiness, he becomes miserable; he is not a Jew, though such outwardly; his service is not acceptable to God. Religion, whether Jewish,ian, or Mahomedan, must be from the heart to be acceptable; the judgment must be first convinced, and bribes will not do it; therefore that philanthropy which leads to offer bribes, pecuniary assistance, &c. isian only, and not Jewish. Such was the philanthropy of the London Society, and, I much fear, such is the philanthropy of the American Society.

You introduce, page 7, "Apathy to the miseries of the "circumcision is no longer popular." "Miseries of the "circumcision!" what is that, pray? are Jews then miserable because they are circumcised? You might as well talk of the miseries of baptism. In my present state of mind, with my present religious impressions, I should be truly misera-

ble, should I be baptized. Am I, therefore, to presume thatians, with their impressions and religious opinions, being baptized, are miserable. What then, are they supposed to think themselves miserable, who have the sign of the covenant of God sealed in the flesh? Far from it, gentlemen; it is their glory, their boast. They believe, they know they are the sons of God, peculiarly chosen to his service among mankind, having the seal of the covenant made by God with their fathers for them for that purpose, indelibly impressed, cut and torn in their flesh.

You say, page 7, "The London Society for promotingianity among the Jews was formed in 1809, and consisted of different denominations ofians, until 1815; when, in consequence of many embarrassing difficulties, it fell amicably into the hands of members of the establishment." This is an ominous member of a paragraph. What! is it then acknowledged that the London Society *FELL*! "How are the mighty fallen!" "How art thou fallen, O Lucifer, the son of the morning!" Be careful, gentlemen, tread not in their steps, or you may meet with a like fall. Remember the London Society "expended seventy thousand pounds" sterling, upwards of three hundred and ten thousand dollars, before they fell! And what did they do for all this? "made their proselytes worse characters than they were before." So writes a professingian, a church member, a religious man, one who had opportunity of knowing what he asserted. "*Amicably*." How amicably? "I could a tale unfold" —!!! "But the secrets of the prison-house are forbidden me." I must not be personal nor censorious. "Reverend gentlemen *ALL*!" "Into the hands of members." Mark how careful! "of members!" the definitive article *The* is purposely omitted; it is no mistake! the world must not read, Into the hands of *the* members, meaning *all* the former members; but, into the hands of members; some few remaining members. The noble, the truly philanthropic, the real friend of Jews, "His

"ROYAL HIGHNESS THE DUKE OF KENT, has withdrawn his "patronage from the institution." Some others of the members have also withdrawn, some of whom we know where, and others nobody knows, neither does any one care or wish to know where. England has been taught; He who touches Israel touches the apple of his eye.

Our reporter next informs us, "The publications of the "Society" (the London Society meaning) were read with eagerness; many gratifying proofs of their utility were rehearsed. Literally this means nothing; it says not by whom read; neither does it positively say proof was produced, but rehearsed. Wind, gentlemen, mere wind, as have been all the reports of the London Society from its first institution.

To the charge of being a repudiated race I can only say, "Where is the bill of your mother's divorcement?" and "To which of my creditors have I sold you?" *Isa. l. 1.*

The Auxiliary Society of Bristol, R. I. page 10, expresses "gratitude and joy, on the report of the exertions which are making for the conversion of the Israelites" (the Jews meaning) "to the ian faith." But is it not a false report they have heard? Are any exertions made with that view, and likely to answer that purpose? I boldly say, none! none have ever been undertaken commensurate to the pretended, the avowed purpose. Exertions have indeed been made to raise money, and money has been wrung from credulous ians, to do that which, if ever done at all, (and which does not appear the intention,) must be done without money. "Ye have been sold for nought, and shall be redeemed without money;" *Isa. lii. 3.* so says the unerring word of truth. If, then, the redemption here meant is to be by and through their becoming ians, this must be done otherwise than by being colonized, which costs money; they must neither receive pecuniary assistance, nor pay for their redemption; money must not at all be used; and if used, it is an unsanctified mean, and will

not answer any good purpose. The mean must suit the end. We want conviction—not temptation. It is not to be doubted, you may get some to apostatize and play the hypocrite; you may, you will, get such proselytes as the London Society did get; nay, you have already got what you will not avow in your yearly reports.

An argument is drawn in this report, page 11, from *Isa. xl. 1.*—"Comfort ye, comfort ye my people, saith your God." "He addresses us, saying, Comfort ye, comfort ye my people," &c. We will analyze this. "He," God, "addresses us,"ians, or the members of the society, "saying," to usians, "Comfort ye, comfort ye,"ians, "my people," the Jews, &c. This is granting that the Jews are God's people, not repudiated, not rejected. Then all ye are here commanded to do is to comfort them, and not to bribe them. In that case, condolence, comfortable words, is all that is required of you; you are not required to speculate on the poor, ignorant, and hypocritical Jews, setting them to improve and raise the value of lands for the benefit of the church of , or American societies, or for any purpose whatever; you are not then required to minister to their temporal comfort; and to put it beyond doubt, the prophet continues, "*Speak ye comfortably to Jerusalem, and cry unto her.*" You are, consequently, only commanded to speak, not to pay. As I have elsewhere said, preach to us, write to us, but do not, instead of comforting us, offer to bribe us, to rob us of our integrity. Thus, according to your own method of perverting the words of the prophecy, you are incorrect.

But the Hebraist will smile, and bid you read, Be ye comforted. It is God who comforts his people the Jews, and his people the Jews are desired to comfort Jerusalem, and not you, gentlemen; not you, reporters; not you,ians. But think not, gentlemen, there is no command at all for you. You will find it, *Isa. chap. xli.*—Keep silence before me, O *Eeyem*; and which ye

*This man
said
the Lord makes
the prophet to comfort the*

translate, O islands. But it is the Hebrew proper name for all the descendants of Japheth, and them only! *Gen. x. 5.*—"From these are descended (Hebrew, spread abroad) the Eeyi of the Gentiles." Amongst these are counted, Madai, the Medes, Javan, the Greeks, Ashkenaz, the Germans, Rephaz, the Gauls or French, Togarma, the Turks, and Tarshish, the Spaniards, who dwelt on the continents of Europe and Asia. The word is derived from Ee, a wild beast; and when applied to any of the family of mankind, means, in the original sense, uncivilized; and this was the case with all the descendants of Japheth; and that part of them now calledians were longest in that state. It is then you that are commanded to keep silence, that God's people (the Jews) may *renew* their strength; and I must render you due praise for obeying this command, as you appear determined to keep silence before me!

The next in order I cannot let pass unnoticed; 'tis my brother Mason's gift to the society of his medal. I trust he has not, and will not forget that cement which binds the different nations and persuasions in one social bond. I do not doubt his philanthropy, but am sorry for the misapplication. I am nevertheless in his debt for good intentions. If I had his address, I would send him a series of the JEW.

Page 11, 12—"It is well known to all the friends of the
 "Jews who have informed themselves on the subject, that
 "their condition, especially on the continent of Europe, is
 "grievous in the extreme, and the obstacles to their con-
 "version *numerous*, and ordinarily insuperable. On this
 "point *speculation must be silent*, and *facts must be heard*."
 And what are these *numerous facts* which are thus to *silence*
 speculation? It appears they are ALL contained in that
 precious casket, the correspondence of the Count Van der
 Recke, and *numerous* as they be, are *all* put into one sen-
 tence, one member consisting of eight words, and might be
 put very expressively in two. The words made use of by
 the Count are these: "How are we to support ourselves

"after our conversion?" and this simple question, put by ignorant hypocrisy, is sufficient to gull the philanthropic Count Van der Recke; nay, gentlemen, you also use the word conversion as synonymous with apostacy. Is it possible, gentlemen, that neither the Count nor yourselves know the meaning, the intrinsic, precious meaning, of the word conversion, when taken in a religious sense? Is it possible that neither he or yourselves are religiously converted? Is not this question virtually saying, How much will you give me for my soul? I am willing to be converted, that is, I am willing to apostatize, and be baptized, but "How am I to support myself?" How much? how much will you give me? But, gentlemen, if such are the characters you want, you will find plenty to lighten you of your four or five thousand dollars, and then you will not satisfy them. The London Society expended 310,000 dollars, and could not satisfy the horse-leeches, who were all unprincipled, ignorant hypocrites, when they first received them, and who generally left them "ten times more the children of hell than before."

The next in rotation, page 14, 15, are the enlargings of Mr. Jadownicky. "Mr. Jadownicky, in his communication "to the board, ENLARGES in support of," &c. This gentleman, being a traveller, may probably stand excused for enlarging. With him and his enlargings I would much rather have but little to do. But I must not let pass, unnoticed and undenied, that (excuse me, reverend gentlemen; you adopt whatever you are pleased to give a place in your report, and are, therefore, answerable for this;) which I consider an unfounded calumny. What I allude to is contained in the last paragraph of page 15, in these words: "The Jews themselves, on the other hand, are "concerned to destroy every rising germ ofian "knowledge; they abuse and vilify, not only in societies "and public prints, those who go out from among them, "but associate to buy up and commit to the flames, all

“writings of every description prepared and circulated among them for their illumination and conversion.” Here are two charges brought generally against the Jews; the first is, that they are concerned to destroy every rising germ ofian knowledge. But this charge is explained and repeated as a third charge, to wit, “associate to buy up and commit to the flames all writings of every description prepared and circulated among them for their illumination and conversion.”

Wicked, wicked men! to destroy papers on which God's name is written: this is immediately contrary to the tradition of the elders; they are not Jews who do this! In other words, Jews dare not do this wicked thing, and it is calumny to charge them with doing it.

The case stands thus:ian societies employ missionary priests to distribute Testaments, Bibles, and Tracts in very large quantities, wishing them to be disposed of by sale or gift among the Jews. Some Jews, for the sake of peace and quietness, take them as gifts, politely thanking the giver; others of them, being above accepting presents, will pay for them, and being naturally generous hearted, pay liberally. Thus many writings, containingian knowledge, get among the Jews, although perhaps not quite so many as the societies, who are at the expense of both printing and distributing, imagine; but in general quite enough to be generally read.

Now these writings containing thisian knowledge, being thus sown as seed with a broad cast, are expected to yield a rich harvest of proselytes, because the societies, andians in general, believe the reasonings and arguments contained in them to be unanswerable; and the Jews do not answer them, they dare not, the municipal laws will not allow of it. However, the harvest fails entirely, 'tis altogether a mis-crop, the fault being in the seed. The Jews find the arguments weak, the reasons futile; in short, the seed rots, it does not even bud; as such, there comes

no rising germ forward to require destroying. But the societies, expecting otherwise, search for reasons, but find none; hence this calumny against the Jews. The Jews destroyian knowledge; they get our writing; we get no proselytes by these writings; the Jews who got those writings, got them on purpose to destroy them.

The second charge need only to be mentioned, and the question put, to overturn the calumny. "They abuse and vilify, not only in societies and in public prints, those who go out from among them." And where is this done? in Germany! Do Jews in Germany carry it with so high an hand as to dare to vilify and abuse men in the public prints, because they have becomeians? The honourable Count Van der Recke, I am confident, will not tell you so; he will not so enlarge, as you are pleased to call it.

The prescribed limits of a Number will oblige me to be more brief than the subject demands, and ought to receive. I must pass over noticing many things, because I have no room to correct them. The whole of the address of the Rev. M. McLeod, though well written, (the gentleman will pardon me,) I must assure him does not show him to be best acquainted with Jews, their antipathies, prejudices, church government, nor even with the subject itself. In a few words he has very impolitely shown us the real intention, design, and purpose of the institution; and that so plainly, that it is impossible to miss it. Speaking of Jews who turnians, he says, page 16, "They must leave their father's house and people of their kindred; they are proscribed by the Jews, without the prospect of being received to the kindness and confidence of those from whom they have been so long separated; and perhaps it is the purpose of God that the distinction should be yet, at least for a time, continued." I could very easily show, had I room, that all these premises are so many misconceptions; that fathers may or may not drive them away.

If they go and leave their people and kindred, it is their own faults; that their people or kindred have no voice, neither do they look for any, on the subject. That Jews do never prescribe at all, that the Jew so born when circumcised is considered a Jew; if he apostatizes, and becomes aian, is baptized, he is then considered aian; if, after he chooses to come back to Judaism, makes his recantation public, and mourns his sin, he is at liberty so to do; his repentance is known to God only, with whom only his account lays; and if he remains aian to his last moment, but then acknowledges the unity of the Godhead, he is considered as having repented, and of course receives the rites of burial as a Jew.

But what does Mr. McLeod intend by "perhaps it is the purpose of God that the distinction should be yet for a time continued?" What distinction, reverend sir? do you mean the distinction between Jew and Gentile, between Jew andian? Nothing more certain than that this is your meaning, and the sole purpose of your A. S., and of the London Society; and the fervent wish and settled purpose ofianity in general is, that the Jews shall amalgamate and be blended withians; that they shall no longer be Jews; that there shall be no distinction; that Judah shall cease from being a nation. And you are perfectly correct; God's purpose is, that the distinction shall be yet for a time continued. But you will please to drop the article, and read "For time continued;" that is, it is the purpose of God that the Jews shall remain a distinct people as long as time continues; while day and night continues, so long will the distinction continue. That this was, is, and ever will be his purpose, (for he does not change,) appears from his word to that effect repeatedly given, some of which I transcribe for your consideration.

Jerem. xxxi. 35, 36—"Thus saith the Lord, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who divideth the sea

when the waves thereof roar; whose name is **THE LORD OF HOSTS**: when those ordinances depart from before me, saith **THE LORD**, even then the seed of Israel also shall cease to be a nation before me continually."

Jer. xxxiii. 24, &c.—"Considereth thou what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off, (rejected.) Thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord: If my covenant be not with day and night, and if I have not appointed the ordinances of the heaven and earth, then will I cast away the seed of Jacob, and David my servant, that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them." Thus, reverend sirs, you may perceive, it is the purpose of the God of Israel, whose name is **THE LORD OF HOSTS**, that his people, Israel and Judah, both families, are to continue a nation as long as the ordinances of the heavenly luminaries, whereby time is measured, continue. More places might be adduced, were there any necessity. You may also see by these examples, that God hath not rejected (the Jews,) Israel, but that he wishes them to remain a nation, and not amalgamate with Gentiles.

After an unmeaning compliment, elegantly expressed, to some of the Jewish race, which, no doubt, will be duly appreciated, the reverend gentleman says, "And yet even
 "in this city of perfect political equality, without regard
 "to race or religion, the Jew who leaves the synagogue
 "for the church, may calculate on frowns from his kindred
 "according to the flesh." * * * * * "Unless possess-
 "ed of independence, such a one might calculate on loss
 "of employment and of goods, as well as the socialities of
 "domestic life."

Now this is perfectly tangible; this speaks of the place we reside in; this is not a place in Germany, called M. B.,

or F., &c. situate God knows where, if they are at all known, or situated any where! But may you not have been misinformed? or have you shot your bow at a venture? in which last case, depend on it, your arrow fell wide from the mark! Perhaps the gentleman means to try his archery again; you will then, I hope, ere you pull the string, show us your mark, tell us who has lost employment, houses, or lands, or had his goods taken from him, lost the socialities of domestic life, or even met with frowns from his kindred according to the flesh, for or by differing in his manner of worshipping from us, and embracing the ian religion. With such we might argue, we might reason, but not persuade, and certainly not coerce by any of the above enumerated methods. This gentleman is charging us by implication. I know of instances where the direct contrary is the case; where such a one visits his friends, his kindred, and is well received, his worldly concerns (as much as is them lies) forwarded by the family; but of none where the contrary is the case. But if there should be a solitary case of the kind, 'tis certainly not sufficient for a general charge. On the other hand, what must a youth expect, who has been born and bred a ian, and, on conviction, should become a member of the Jewish covenant? what measure would his kindred according to the flesh deal out to him? I must forbear.

The reverend gentleman is as unfortunate in regard to the stranger coming to reside here. It is true, should he plague us with his religion, he in that case would, in some instances, find his company avoided; and that would be his own seeking; otherwise he would be left to pass; he would not meet with insult or injury. If honest in his employ, encouragement, as any other honest, industrious man; if friendly, friendship; he might indeed expect, as every stranger, he would have to establish his character. I speak not out of book, for such things have been and are.

though perhaps not known to you, gentlemen.* But if, on the other hand, he should be one of those who make religion a trade, he need not expect much countenance from Jews, and even such an one has met with sociability of his countryman, a strict Jew. Thus liberal are the Jews of New-York, of whom only we speak, as they only are charged with the illiberality by the reverend gentleman, but it would no doubt apply to the whole of the Jews of the United States generally.

In regard to the appeal to our liberality, (page 17,) you say, "Can any liberal-minded Jew orian object to the erection of such an asylum for the desolate? humanity forbids the objection; benevolence calls for the institution." I answer, "Be not righteous overmuch," be careful, gentlemen, you endanger us; we are likely to be the greatest sufferers by your institution, by your overstrained benevolence. All difference as regards religious opinion out of the question, our benevolence as men is about to be taxed to the highest. We will examine the question impartially. There are among the Jews in Europe men, who hold that God owes them a living, and the world must afford it for them. These men will not labour, will use no exertions to gain an honest livelihood; they depend entirely on raising contributions on the public. A portion of these are men without principle; men whose wits have been sharpened by necessity; who can assume any disguise to answer their purpose. These men have long understood that America is the land overflowing with milk and honey; a country where no exertions are necessary to live; where money is more plenty than stones; where they will wallow in riches, and be satiated with delights. Such, I much fear, are the men will be

* We are not at liberty to mention names, or be in any shape personal. But any gentleman calling on the publisher, will receive satisfaction as to the truth of these statements.

sent to you from Europe by ship-loads. On their arrival, you will receive them as filled with the love of God; you will find them pious sufferers, bearers of the cross with true meekness; their hands will be pressed to their heart, their eyes turned up to heaven in prayer, or cast down in humility; their cheeks suffused with tears, their tongues singing hosannas. They will tell you of their internal happiness, caused by their unutterable love of! You now receive them gladly, with songs of joy and gratulations; they now become pensioners of your bounty. After feasting them some time in New-York, leading them in triumph from temple to temple, preaching sermons, and raising large contributions to the society's fund, in expectation that new cargoes will arrive to play the farce over again with, the first will be sent off to the site of the colony, raising contributions as they go along, shouting with gladness for Jacob, &c.

Arrived at their destination, as soon as the novelty is worn off, and things are seen in their true light, they will feel a lassitude; work will not suit them, hoeing in the fields will overheat, haying will start, and the harvest will entirely dissolve them. There may be some killed, many wounded and sick, but the far greater part will be of the missing; so that 20,000 acres will be fully sufficient; you'll need no more land, as your settlers will run from the colony about as fast as new cargoes arrive from Europe. And now comes our trouble, now our benevolence is to be taxed; droves of apostatized Jews will be coming back to our cities, crying in sincerity, Laman Hasham, Laman Harachmim; (this no Jew *can* withstand;) we repent, we repent, and repent they truly will in sackcloth and ashes, for they will have nothing but rags to wear, and hardly any thing but bread to eat. There will be no entering our synagogues but over the bodies of prostrate miserales; the bench of mourners will be continually full and overflowing: thus will you empty Europe of

paupers, and inundate our cities with them. Thus, gentlemen, you would take the comfortable morsel out of our mouths, and out of the mouths of our children, and oblige us to divide it with the beggars of Europe, and you call on our liberality not to oppose it.

You may tell us you depend on the Count Van der Recke, and the societies in Germany, &c. The baron, gentlemen, is a tender-hearted, philanthropic, good man, and the officers of the societies are, no doubt, like him; while those they have to deal with are hardened in hypocrisy. Who will not recommend to them a pauper, being it is their interest to get rid of him? At any rate, depend on it, gentlemen, your ian Jews will come to you well recommended as you can demand and wish, appear what you want them to be, but will turn out exactly as I have described them.

Want of room obliges me to pass over for the present the numerous misquotations, misapplications, and perversion of the holy scriptures, contained in the report and appendix. I must, however, acknowledge my obligation to the society for publishing in the appendix an address, (and which they thereby make their own, as they adopt it,) containing the explanation of the charge so often brought against the Jews of their being without a God. The society make their addresser, speaking of the Jews, say, "Has once an *ephod* adorned that interesting people, "and was once *teraphim* their ornament?" Thus then *teraphim* was the ornament of the Jews while they had them, inquired by, and worshipped them. Now they have no longer any *teraphim*; they no longer worship them; they consequently have no longer a God! And may we ever continue without such shameful ornaments as *teraphim* were; but instead thereof have our fear to THE LORD and to his goodness. What were *teraphim*?

Gen. xxxi. 19.—"And Rachel stole the *teraphim* belonging to her father." These *teraphim* which Rachael stole,

Laban calls his gods—ver. 30; “Wherefore hast thou stolen my gods?” The English Bible correctly translates *teraphim*, *images*; consequently idols. *Judges xvii.* “And the man Michai had an house of gods, and he made an *ephod* and *teraphim*.” Same, chap. xviii “Is it known to you that there is in these houses an *ephod* and *teraphim*?” &c. Here both *ephod* and *teraphim* are spoke of in a bad sense, combined with a wrought or brazen, and a cast or molten image, and this is the sense in which Hosea speaks of them. “The children of Israel shall abide many days without an *ephod* and without *teraphim*,” ver. 18, afore cited, the image is made one with the *ephod*, “And these came to the house of Michai, and they took the image, the *ephod*, and the *teraphim*, and the brazen image.*

Thus then we find the *ephod* and *teraphim* were idols. Such were the idols of Michai: an image called an *ephod*, an image or images called *teraphim*, an image called *pasal*, an image called *masecha*; for all these he had, vide *Judges*. And in Hosea the combination is the same, for there the *ephod* and *teraphim* is combined with *matsiva*, a statue, also an image. “For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, (*matsiva*, a statue or stone image,) without an *ephod*, and without *teraphim*. These were also images, as they are here spoken of in a bad sense, as they are combined with a stone image. And the Ephod here spoken of by Hosea is not such as was worn by the priest of the true God, which was a garment for a man, while this means an image overlaid with wrought metal, so clothed; so that Hosea means, The children of Israel shall abide many days without idols; and these idols which we have been and are without these many days, you call God, for you

* The *ephod* was put on the image; the *ephod* or girdle put on the molten image: *Isa. xxx. 22*—“And the *ephod* of thy molten image of gold.”

say we are without God, when in truth we are only without idols. And during all this time, the Lord only is our God; we keep ourselves for him alone, and have not been to any other God, as Hosea saith to the woman, *Hosea* iii. 3.—“And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man, so will I also be for thee.” Now let us apply this:—the woman represents Israel; the prophet is put in relation to the woman, as God is towards Israel. The woman did abide many days for the prophet only; Israel has abided many days for God only. The woman was not to play the harlot, as she did formerly, and not to be to another man; so have the Jews not worshipped idols, as they formerly had done, nor will they accept any other religion. The prophet kept himself for the woman, although he had, at the same time, another wife; so God keeps himself for the Jews; he is the Jews’ God; they worship him only, without any combination. The woman had no other man besides the prophet; the Jews have no other God besides the Lord. They then have a God! and as the prophet was not for any other except the woman, although he had perhaps other wives, so God has no other people except the Jews.

Thus, gentlemen, according to your own reading you are incorrect; but whence you take that the Jews are at all intended by the prophet Hosea, I cannot see. It is very plain to me that Hosea spoke only of Israel, the children of Israel proper, and particularly; Ephraim, and not Judah the Jews: for he makes a distinction throughout. Israel had cried, “To your tents O Israel,” and broke off from the house of David, and took to Jeroboam. Israel had left the goodness of God, his sanctuary, and built idol temples; Israel was not to return till the latter day, the day of the Messiah: and, therefore, the Hebrew has it, To the Lord and to his goodness. “And they shall seek” (in prayer, the only way to seek) “the Lord their God, and

David their king," who they rebelled *from*. Instead of praying to their idols, they are to have fear to the Lord; and instead of going to worship to Bethel and Dan, they are to go up to his goodness, his goodly mountain, Jerusalem, in the latter days.

But in truth, gentlemen, there is no opposition intended to your society, none to your asylum; we wish to warn you to carefulness in your undertakings, and if our language is sometimes rough, we must stand excused; for if you love us, and are willing to heal our wounds, we must show you the sore place. Remark, you must not heal the wound of the daughter of Zion slightly; and we, therefore, in exhortation call on you to provoke you thereto, and say to you,

הן אדם מאין, ופעלכם מאמץ חזקתה יבחר בכם :

"Behold, ye are of nothing, and your work from the serpent. Ye will be chosen of the abomination."

Communicated for the JEW.

(Concluded from p. 54.)

Having thus found that it is our duty to argue and reason with Gentiles, with ians, on religious subjects, I now have to show the necessity of doing it for our own sakes, for the sake of our children, for our brothers and friends, for the sake of the Israel of God. 'Tis true, we have hitherto correctly abstained from making converts, as much as we consistently could, for the following reasons:—1. We do not think ourselves commanded to proselyte the heathen or Gentile, the ian, not being commanded thereto either by the written or oral laws; and we do not consider it essential to their salvation that they join with us in the covenant; allowing (as is certain) that every truly moral man, of any nation or people, will attain eternal life without conforming to our covenant. And if any of their own accord do offer, we use every possible method to dissuade him from his purpose, setting before him, in the strongest light, the difficulties attending the covenant; show him the supererogation of his conforming to the laws, and often, perhaps too often,

give the applicant considerable unnecessary trouble, sending him on frivolous pretences from place to place before he is accepted.

2dly. We have thought ourselves excused from controversy withians, and have, therefore, withheld our inclination from answering when attacked on a religious score, supposing ourselves commanded to shut ourselves up in our secret chambers till the indignation should be overpast; and, therefore, as the Jews said to Nebuchadnezzar, We were not careful to answer in this matter for fear of—

3dly. Persecution. We have hitherto been deterred through fear of persecution. Oppressed in every place, should we have defended Judaism, it would have been considered as attacking the established religion of the country wherein we were barely tolerated: for in no other country dared we defend what we believe is the truth. Our opposers are influential, powerful, highly interested, always inveterate against us; too often, alas, unprincipled, generally strongly and strangely bigoted, and the people who are under their influence easily raised to commit the worst of cruelties in their mistaken zeal and popular resentments.

Such were the powerful, and all must acknowledge sufficient, reasons for bearing with the errors, abuse, and gainsayings of theians; and, much as I am jealous for the Lord and his holy name, “for the sake of my brethren and companions,” my pen should remain undipped, and my tongue unmoved. I would permitians to “boast themselves,” and patiently wait for the Lord’s appearance in Nob, and the while silently hear them say, “The God of Jacob does not understand,” if I thought there was the least reason to fear the “rage of the enemy and oppressor.” True, their hand is high, but “there is higher than they;” for this is only looking on one side of the picture. Are we ever to fear “our feet will slip,” and not remember that “the mercy of the Lord does uphold us;” and can we expect to avoid the danger which is continually hunting us, by dastardly hiding our faces under our cloaks? Can we suppose we are safe from the dagger, because we shut our eyes, and will not look on the brandished glittering point tremulously approaching our vitals, and not try to repel the fatal stroke, or parry the blow? It is true, very true, blessed be the Lord for his favours, we have his promise, his certain, unerring word, that we shall not commit this wickedness; and, therefore, Israel as a *people* will never apostatize from the Jewish faith; they never can becomeians. But is there no danger of individuals being over-persuaded and weakened in the faith? Has not Hebrew education been latterly too much neglected; so that many, *very many*, cannot understand it, and in consequence have not the opportunity of becoming acquainted with the polemic controversy but on one side, and that on the side of the enemy, who neglect no means, spare no pains nor expense, who truly “compass

sea and land to make even one proselyte ;" who are continually " hunting souls, even the souls of my people ?" Are we then in the way of our duty ? By neglecting the teaching of our natal language, we leave our members, our brothers, our children, exposed to the wiles, the machinations of the enemy, who thirst to mislead them ; who are continually on the watch, as a lion for prey, and we sit still the while, and do nothing ! Are we not then accessory to the destruction of the poor souls we neglect ? do we not forsake them to be entrapped and ensnared in the subtle web of the ians, without any defence ? without any antidote to the poisonous trash continually offered them ? Shall we refuse to publish in English, for fear of offending the ian priests, while they have even the effrontery to publish their nauseates in Hebrew ? I say, NO. Forward—*en avance*. Fear not ; support will come ; it is the battle of the Lord against the mighty. The controversy is begun ; our opposers, our adversaries, must be put to silence, that the cause may become " as the sun arising in its strength." *Judges v. 31.* N.

To Correspondents.—*Dea's* Letters will command a place in the JEW monthly. They are above praise.

Moses is informed, " The secret things belong to God, and those revealed, to us and our children."

A Jew Indeed is advised to call on the Rev. Mr. Gray, or the publisher of ISRAEL'S ADVOCATE.

Communications not noticed are under consideration.

THE JEW will be published monthly, each number to consist of at least one sheet, and will be delivered to subscribers in New-York at their dwellings, and to distant subscribers at the Post Office in New-York, or to any other conveyance ordered, for ONE DOLLAR AND FIFTY CENTS per annum, payable semi-annually in advance.

Each number is expected, at least, to controvert one position or text in dispute ; the whole to be conducted with candour temper and moderation ; the language to be always such as should not offend any, even our opponents ; derision will never be admitted.

Communications, Intelligence, and Subscriptions, are respectfully solicited, and will be received by Mr. L. Emanuel, No. 265 Broadway.

THE JEW;

BEING A DEFENCE OF JUDAISM AGAINST ALL ADVERSARIES, AND PARTICULARLY AGAINST THE INSIDIOUS ATTACKS OF

ISRAEL'S ADVOCATE.

Vol. I. First day of the fifth month OB, July, 5583. No. 5.

FIRST here, if last in the *Israel's Advocate*, is an article under the head of NOTICES.

"The Board of Directors of the A. S. M. C. J. at their meeting, June 10th, 1823, appointed the Rev. Doctor Stephen N. Rowan, their agent, whose duty it is, among other things, to edit and superintend the publication of "*Israel's Advocate*."——

What can be the reason of this appointment? In No. 2 of the *Jew*, page 19, I complained of the barrenness of *Israel's Advocate* No IV.; of its not containing a single argument, nor any original matter; of its being made up of ends and scraps of bad composition; of its offensiveness, and of its slightly covered enmity towards Israel, and I expressed a hope that A. S. M. C. J. at their yearly meeting would look to it. On the 1st day of May No. V. of the *Advocate* was published, of which I complained in No. 3 of the *Jew*, in these words: *Israel's Advocate* continues its taciturnity; No. V. as No IV. is barren of any thing like argument, and does not quote a single text of scripture. I charged it with containing lame attempts at misrepresentations of the Jewish religion, and pronounced it—not worthy a serious confutation.

The yearly meeting of the society takes place May 9th, 1823, and, according to the report, nothing is done. This

report, which was published the latter end of May, contains no notice of any thing done or said to meliorate (the gentleman will pardon my unhallowed use of the term) the condition of their paper. In the beginning of June, after waiting a week, on making inquiry for Israel's Advocate —! the answer was, the paper was not yet published, and would not be published till the week following; however, the publisher politely sent me the first Yearly Report, for which he has my thanks. Intimation is about that time given me of there being War in the camp; that the Rev. Mr. W. Gray had resigned the editorship, and that the Rev. Mr. Rowan was appointed to the office; that still it was not certain but the Rev. Mr. Gray would be persuaded to re-accept or continue the editorship; therefore I was advised to remain silent till No. VII. of the Adversary should be published. In July No. VII. is published, containing this notice, modestly put in, no doubt, by the Rev. Mr. Rowan, as editor. And now what does all this say? By the yearly report, page 22, it will be perceived that the editorship is worth twenty-five dollars per number, or 300 dollars per annum salary. For doing what? for cutting out extracts from publications, marking them, as also marking the communications, and sending them to the printer, who does all the rest (perhaps reading the proof!) a mere sinecure! and this, Mr. Gray has voluntarily resigned. The world will appreciate his motives; for my own part, I give him credit for wisely and disinterestedly leaving the field he could no longer conscionably defend. I beg permission to extend to him the right hand of fellowship—he is no longer my opponent, he is my brother.

As to you, (the Rev. Stephen N. Rowan,) I must take the liberty of concisely pointing out the work you have on hand: for of you I expect satisfactory answers to all my numbers. I must state how my account current stands with Israel's Advocate.

Item First. No. 1 of the Jew,
Containing the proof that the present order

of things in the world, the present reign called endom, is part of the clay kingdom represented by the legs and feet of the Image in Nebuchadnezzar's dream. and other matters therein contained. Unanswered.

Item Second. No. 2 of the Jew, Containing the explanation of the 14th verse of the 7th chapter of Isaiah, and proving that it has not the least reference to Jesus of Nazareth, also proving that the writer of St. Matthew has misquoted, misapplied, and perverted the words of the Prophet Isaiah; that the gospel according to St. Matthew will not stand the test of the testimony, consequently, that there is no light in it, and other matters therein contained. Unanswered.

Item Third. No. 3 of the Jew, Showing and proving that the ian religion is idolatry; that it is that idolatry spoken of by Isaiah the Prophet, chap. 65; that it is preparing the table to the Troop, and furnishing the drink offering to the Number, and other matters therein contained. Unanswered.

Item Fourth. No. 4 of the Jew, Showing and proving that the Jews are not without God; that they have, and worship the Lord their God only, and that they are not repudiated, but are the chosen of God; and other matters therein contained, &c. Unanswered.

Thus, sir, stands our account with your concern, with your establishment; and, sir, you must feel conscious that it is of you we are authorized to expect payment. Sorry indeed that we are under the imperious necessity of call-

ing on you for our just due ; but what can be done, you are likely to get considerably more in our debt, and which, I must take the liberty to remind and warn you, will finally overwhelm and crush you. You repeatedly acknowledge yourselves our debtors ; now sir, we will act generously with you, and freely forgive you all old scores, only pay the new ; answer the numbers of the Jew satisfactorily, and you shall stand absolved from all other former obligations you consider yourselves under to us. Remember, Rev. sir, this is no vision, no dream ; I am not a creature of your brain, a Greek, a man of Macedon, calling to you to come over to us, to help us, but a man as yourselves, whom you have unwarrantably attacked—a Jew ! a citizen of the United States ! and an inhabitant of New-York ! who, standing on the defence of his religion, on the defence of his people and kindred, which, and whom you have, and do unfairly, wantonly, and unmanly attack, calls on you to guard ; for in truth he wishes not to hurt you, but still is resolved you shall leave the field, if you have not sufficient arguments and reasons to support your cause.* You are now truly *his* debtor, nay, you are the debtor of all the Jews, you are pointedly the debtor of all ians, whose religion, whose hopes, whose dreams of happiness, you have drawn me out, by your attack on us, in my turn to attack, nay, you owe it to yourself to show the world that you can assign a reason for your standing, which, if you do not satisfactorily, what will the Jews, (whom you want to convert to your faith) what will ians, (who are wounded by your transgressions against us) what will the world of lookers-on, who are neither Jews nor ians, say of you ? will not all join me in saying you have overrated your abilities ? You have undertook to build without counting the cost ? you began a war without considering whether you reasonably could expect to conquer with your *five thousand* ?

* Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.

1 Pet. 3. 15.

This is your situation, and (figuratively speaking) you must either die in the trench, or quit the field; there is no middle course for you to pursue. Silence shall not answer you any good purpose: I must goad and provoke you continually to the combat; our strife is the true strife of love, where the loser, the conquered, is certainly the gainer; for he comes away saving his soul alive, whilst the conqueror, as one of "those who turn many to righteousness, will like the stars, shine for ever and ever."

הסר סמך עקשות פת' ולוח שפתים הרחק סמך :

"Put off from thee a forward mouth, and perverse lips put far from thee." Prov. iv. 24.

Without intending offence, I take the liberty to compare reports.

Extracts from the report of the Rev. Mr. Frey, page 113, &c. of Israel's Advocate,

Of Philadelphia he writes:

Several of my Jewish brethren attended on the preaching of the word, and with a few I had an interesting religious conversation.

At Richmond.

The Jews themselves attended on my preaching more numerous than at any other place since I came to this country; but the enemies of the Cross, like the devil himself, roared like an angry lion whose prey is to be torn from his

Enlarged report of Mr. Jadownicky, First Yearly Report, page 15. &c.

The Jews themselves on the other hand, are concerned to destroy every rising germ of ian knowledge, they abuse and vilify, not only in societies and public prints, those who go out from among them, but associate to buy up, and commit to the flames, all writings of every description, prepared and circulated among them, for their illumination and conversion.

From an address to the ian public on behalf of the Board, written

devouring jaws. (a)

Of Georgetown.

Here I was received by my Jewish brethren in a manner unexpected and unprecedented. After I had preached but one sermon, which was particularly addressed to the seed of Abraham, we met at a private house, where both Jews and ians attended; whilst one of my brethren and myself had a religious conversation for about *three* hours, which was resumed the next day, for the same space of time. The whole of the discussion was carried on with becoming spirit, and to the last moment of my stay in that place I was treated with BROTHERLY AFFECTION and ESTEEM. (b)

by the Rev. M. McLeod, yearly report, page 16.

Upon expressing doubts of the propriety of the service of the synagogues, they become suspected at home, without the prospect of gaining the respect of ians. Upon professing ianity they must leave their father's house, and people of their kindred they are proscribed by the Jews, without the prospect of being received to the kindness and confidence of those from whom they have been so long separated; Say, however, that this is prejudice, still that prejudice is a wall of brass.

Again. The Jew who leaves the synagogue for

(a) The disjunctive, "but," divides between the Jews, who it appears are represented by the Rev. Mr. Frey, as attending to his preaching, and the enemies of the cross, who did otherwise. Who then are those enemies of the cross?

(b) Mr. Frey only now has discovered that Jews may treat a fellow creature with affability, kindness, and sociality; he would seem to insinuate thereby that he is next to sure of converting them, because they visit him, &c. Has Mr. Frey forgotten that some two or three years since, I paid him a visit at his house, and spent the day with him, and (if I did wrong God forgive me,) eat bread with him; did he therefore, or does he yet think he converted me, although we were in instant conversation on the subject of religion, from after nine in the morning, till after three in the afternoon? Mr. Frey may remember we were by ourselves, as he excused himself from all other company during that time; I am happy to hear of him, that my affianced relatives at Georgetown have returned the compliment, and treated him as he says, although he may rest assured they think him a *miserable sinner*. Mr.

Of Charleston. Speaking of the Jews, he reports, page 114;

Not a straw was laid in my way by any of them. Every sermon I preached was attended by more or less of them, with apparent great seriousness, and I trust not without LASTING IMPRESSIONS on their minds. I WAS VISITED BY SOME, and had frequent conversations with others on the important subject of religion. I met also with FIVE FEMALES who had made a CREDIBLE profession of faith in

Jesus and who have been publicly baptized. IN THIS CITY THE LORD HAS PREPARED A GREAT WORK, AND THE FIELD SEEMS WHITE FOR THE HARVEST.

And in the last part of the paragraph, page 105, he says:—

Their attention and solemnity in the House of God, and their activity and liberality to promote the glory and the interest of the DEAR REDEEMER, have far exceeded my most sanguine expectations.

Of Savanah.—Here also, my Jewish brethren general-

Frey may also please to recollect, he called on me after his return from the southward, and I was glad to see him, and also shook him heartily by the hand; does he therefore suppose I am in a fair way to be cut down by any of the labourers of the harvest-field in New-York? Verily, I think their sickle is too dull; and if they should try the scythes and cradle, I question whether there will not be some danger of breaking the fingers, cracking the scythe, splitting the anythe, and obliging the labourer to give out.

the church, may calculate on frowns from his kindred, according to the flesh, and on jealousies amidst his new connexions; unless possessed of independence, such a one might calculate on the loss of employment and of goods, as well as the SOCIALITIES OF DOMESTIC LIFE. It is worse with the emigrant; it is worse in Europe; and being worse in Europe, the converted Jew would feel inclined to emigrate* * * * * he has lost his cast, and feels himself solitary.

ly attended my preaching, and with some I had several pleasing interviews. I hope the seed sown in this respectable city will not wither, but will bring forth much fruit.(c)

Thus then we have before us two pictures, drawn by different members of the same society; each pretending to be a correct likeness of the Jews; but they unfortunately differ in every lineament, in every feature.—Which is the correct one? Here are two sets of facts—both cannot be true, for they differ in every part. The report, or statement of the Rev. Mr. Frey immediately contradicts the reports and statements of the Rev. Mr. M·Leod, and Mr. Jadownicky. The first makes them paragons of politeness, and affability, the very quintessence of urbanity and generosity; nay, the realian almost, except a little sprinkling, and for which, he will have, they are prepared as the white field for harvest, only requiring labourers to gather the crop—while the others will have them to be brutes, without any feelings, affections, or senses. As to Mr. Jadownicky, he may well stand excused, the motion of the organs of speech was his, not the meaning; he is a foreigner, without a sufficient knowledge of our language; he got by note what he had to say, the very gestures were no doubt taught him, he acted in this meeting; as a puppet, he speaks by rote, and writes from copy; is affected by example, and sheds tears from precept; had he understood the language, he would have corrected the matter from his own knowledge; what he would then have said would have been otherwise from what it now appears, for this reason he is entirely out of the question. The Rev. Mr. M·Leod is a man of truth, but on this subject unfortunately, misinformed; and the Rev. Mr. Frey as unfortunately, very highly interested,

(c) Poor Charleston! they receive an ungrateful return for their kind treatment to the Rev. gentleman. Of those females reported, Mr. F. forgot to put the word creditable in the proper place. Savannah is better treated.

and also very fond of change; he apparently wishes to move south, he fears the west—hence, and for this reason, his language of Richmond, Charleston, and Savannah, is that of a lover concerning a mistress: hence the whitened fields ready for harvest, hence the readiness of the southern Jews to receive ian instruction, hence the cry for labourers, hence those letters out of place—stuffed into the report—coming from Blank, received by him at Blank, sent to him by Mr. Blank, and a lady Blank. Although perhaps he may not see it himself, the gentlemen of the society I trust, have knowledge enough of poor human nature to see into it. Consider his public life, gentlemen. An appointed missionary to the coast of Africa leaves it for the London missionary society—leaves them and joins the London society,—leaves the London society for America—settles in New-York—gets the ian public into a pack of troubles with a western settlement for Jewish converts, who he knows well will be unmanageable. Will you now let him slip his neck out of the noose that he has tied for you? If you do, what will the world say of you? what will the world say of him? What but this? it was done to hinder, to stop the Rev. gentleman from having recourse to his dernier resort. For to the west, they will say, he never would have gone; he would rather have left you and turned Jew, though he could get nothing by it. Keep him, therefore, gentlemen, and settle him in the colony if you can, and avoid the scoffs of the Jews, and the jests of the world; you dare not dismiss him, or he is off. Gentlemen, do not be persuaded that this is the advice of an enemy. An opposer in religious affairs, as far as wishing to be left alone, and being at the same time willing to let others do as they please, I certainly am, but no enemy to you, or any of you, nor to the Rev. Mr. Frey himself. If I know my heart, (which I acknowledge is deceitful) I have no enmity to any man, to any human being.

I have overstepped my bounds, but cannot close without noticing a remarkable trait of forgetfulness in the Rev. gentleman, and a consequent contradiction in the report. In the beginning of the report, page 113, praising God he says: Hath already succeeded my feeble efforts beyond my expectations. And in page 115 he laments thus: It is also matter of grief that the collections in general have greatly fallen short of my expectations, owing to the unparalleled stagnation of business, and the scarcity of money. This, at first view, looks like blowing hot and cold; the gentleman certainly did not notice it, but in fact it is reconcileable to the state of the Rev. gentleman's mind. It is a fine country, a fine Field, there I can be of service to the cause; I have been very successful, beyond my expectations; let me go again this fall.*****I have not been as successful as I might have been, had there been no stagnation, and scarcity of money. The fall, gentlemen, is the right time, money is more plenty, send me out again that way. But depend on it, gentlemen, the Jews of the south are just the same as the Jews of the north; the people is one; Mr. F. made no converts; Mr. C. of Philadelphia knows more when dreaming, than Mr. F. in the pulpit. Mr. I. S. at Georgetown, is an old man, who will not allow the authority of the New Testament, and drove Mr. F. to produce it, he must have been hard run! Charleston is accounted a pious and liberal congregation; the people were, no doubt, curious, and well behaved; Mr. F. is a gentleman of notoriety also, he was new, and therefore well attended no doubt. The females Mr. F. met at Charleston! That's rather too much, I must be silent!! but still I will say:

כספה שנאח שפתו שקר וכונא רבה הוא כסיל:

"He who hideth hatred with lying lips, and uttereth slander, is a fool."

Prov. 10. 18.

Communicated for the JEW.

DEA'S LETTERS.

How unfortunate it is, that there should not be any authentic ancient writing of the transactions which are related in the New Testament, on the veracity of which we might depend. The disadvantage of being reduced to the necessity of taking every particular from such as were deeply engaged, and whose interest must naturally lead them to relate things which, perhaps, never happened, and many others in which they might be deceived, great as it is, is nothing (was there any certainty that the evidence of such authors were genuine,) in comparison of what these writings have suffered, and the many alterations and additions they have received; and that to such a degree, that I dare say no well read man of this our day will be willing to assert any one single text which might not have undergone some change or alteration. Our first inquiry, therefore, must be into the authority of the New Testament; for no person can have the least right over our understanding, or demand our assent to any proposition contrary to our conviction. And we may be sure that we cannot offend, when we make inquiry into the nature of the evidence produced for our conversion; since it is the only method we have to come at the knowledge of truth in any matter. Besides, in so doing, we avoid as much as possible the being imposed on, and act as reasonable creatures, and according to the dignity of our natures.

"God himself," says the judicious Mr. Chandler, "who is the object of all religious worship, to whom we owe the most absolute subjection, and whose actions are all guided by the discerned reason and fitness of things, cannot, as I apprehend, consistent with his own perfect wisdom, require of his creatures the explicit belief of, or actual assent to, any proposition which they do not, or cannot, either wholly or in part understand; because it is requiring of them a real impossibility: no man being able to stretch his faith beyond his understanding."* Therefore, our

* Introduction to his History of the Inquisition.

inquiry into the nature of any proposition is absolutely necessary ; particularly in matters offered for our conversion. And it is a very just observation of Mr. Basnage, who says, " We must prove " the divine authority of the Gospel (to the Jews) before we engage in the particulars of other controversies."* And I add, till this is done, and the Jews admit the divine authority of the New Testament, nothing can be urged from thence for their conversion : for, in controversies, neither party can, with the least shadow of reason, make use of any authority which is not admitted or granted by the other. A Mahomedan might as consistently urge the authority of the Koran for the conviction of the ian, as a ian make use of or urge any thing from the New Testament for the conviction of the Jew. The absurdity of such a method in either case is equally plain and obvious : for as the ian does not admit the infallibility or divine inspiration of the Koran, what force or validity could any argument drawn from thence have, or what regard would the ian pay to any such authority ? So, in like manner, what regard can it be expected the Jew will pay to any proof drawn from the New Testament, the authority or infallibility of which they do not admit. Can conviction be reasonably expected from such grounds ?

By inspiration I mean, God communicating his will, and exciting a person to publish, by writing or speaking, such matters as are dictated to him. A person thus actuated, either in his writings or words, is properly inspired ; and whatever he writes or says, under such circumstances, must be infallible or true ; because, being under the immediate influence or guidance of God, he cannot be liable to error or deception.† But the person so actuated or influenced, must necessarily lose his own free-agency ; because he thereby becomes an instrument which God makes use of, under whose direction he acts :‡ for otherwise he would not be infallible. Therefore, when I speak of the infallibility of any book or writing, I mean thereby, that its author was under the

* History of the Jews, b. 7. c. 34.

† The prophets of Ahab were inspired by the lying spirit. This is not the inspiration intended by our author ; he means such inspiration as of Micah, the son of Imia, which does not err, neither can it, being of God. Ed. Jew.

‡ He that is inspired by the lying spirit, or by a spirit of uncleanness, called *Ruach Hatuma*, cannot, for that reason, lose his free-agency, unless he is otherwise judicially blinded, or he would not be accountable. Ed. Jew.

circumstances afore-mentioned at the time of writing; for if he was not under those circumstances, then cannot his writings be infallible, because he, like other free-agents, must be liable to deception, and may mistake the things concerning which he writes, or may impose upon others.

It is a doubt with me, whether there is any considerate person who believes the infallibility of the New Testament. For no person will undertake to say that every word it contains was dictated by God to those who wrote; and if they were not all dictated by God, then cannot the whole be infallible.

That every word cannot be dictated by God is plain, from the contradictions it contains. And if only some part or parts of those writings shall be thought infallible, such difficulties must necessarily arise in settling what part is so, and what part is not so, that it would be impossible to come to any tolerable agreement concerning it. And I am sure that nothing less than an inspired person could understand it: for otherwise there would be as many different opinions as persons employed in the work. One would give us as fallible what the other asserted to be infallible.

Thus stands the case. Whoever believes or is persuaded of the divine inspiration or infallibility of the writings of the New Testament, must, I apprehend, have his evidence and conviction from one of the following means:

1. Immediate inspiration of the writer.
2. The immediate evidence of God's influence.
3. Immediate tradition from the inspired writer.
4. Distant tradition.
5. Education or authority.
6. Evidence arising from examination.

1. As to immediate inspiration of the writer, or that evidence which the writer has, at finding himself, at the time of writing, under the irresistible influence and immediate guidance of God, whose dictates he is forced to set down, as an instrument (and during the time) with the loss of his natural free-agency, the person thus influenced and excited may very consistently believe such his writings to be inspired, and, consequently, infallible; because the circumstance in which he found himself at the time of his writing produced that conviction in *him*.

It is questionable whether such who are over anxious for pres-

sing on others the infallibility of the writings of the New Testament, ever believed the writers thereof under the afore-mentioned circumstances; which they must necessarily do, otherwise their infallibility falls to the ground. But if they believed they were, I should be glad to know from whence arises their conviction; for I can find nothing to this purpose.

2. The immediate evidence of God's influence; that is, when God is pleased to impress or influence the mind of a person irresistibly; forcing him, by some supernatural means, to believe such writings to be inspired. It is very certain that God may do this, but it is a question if he ever did; for no person did ever pretend to these supernatural illuminations, without being suspected by the cool and sedate; and they never met with any credit from the most discerning, who generally ascribe it to a distempered imagination. However, they, like the writer, may very consistently believe such writings to be infallible.* But then neither the writer nor the person so influenced can be any evidence to me, unless I attain to the certainty of it by the same supernatural means.

3. Immediate tradition from the inspired writer. This can be to me nothing but human fallible tradition; for if a person, whether really or pretendedly inspired, publishes a book or writing, and declares that it contains doctrines dictated by God to himself, his evidence to me is at last but human evidence; and, therefore, uncertain and precarious: for if I believe it wrote by inspiration, it is on his own authority, which is both human and fallible. This being the case, how or in what manner shall I be able to distinguish the truly inspired writer from the impostor, who should pretend to the like privilege? And if we take the writers' words in all cases, or give heed to their own testimony, we shall be liable to be deceived and imposed on by every impostor or pretender to revelation. And the want of a knowledge of, or attention to, the certain criterion, I apprehend was the occasion that in the first ages of the church so many different Gospels appeared, which by some were received with veneration,

* This influence must also take away the free-agency of the object so irresistibly influenced, and, of a consequence, accountability also; as there can be neither reward or punishment for doing that we are, as machines, impelled to by the power irresistible. Ed. Jew.

while others rejected them as false and spurious: so that this immediate tradition can be no evidence at all of the divine inspiration or infallibility of any book or writing.

4. As to distant tradition—this evidence must be proportionably less the further it is removed from the original. And if immediate tradition be but human fallible evidence, and a true revelation cannot by it *only* be distinguished from a false one, how can it be the better ascertained by being more distant from the original tradition? for the farther it is removed, the more it is weakened.

5. The evidence arising from education or authority—and this, if it proves any thing, proves that all the different books which give rise to the different religions in the world, are all inspired; for on this evidence each person believes his to be so, and, therefore, this can be no evidence at all.

6. Evidence arising from examination.—This is the only one to be depended on; but even then, like immediate revelation, or immediate influence, it is solely and entirely personal, and can never extend further than the person who examines: for it may appear probable to me, or I may believe confidently and certainly, on examination, that such a book was wrote under God's immediate influence and direction, still this is no reason for another person that he also shall believe the same on the evidence of my examination, or even that it should appear to him in the same light, unless he likewise finds it to be so on his own examination.

And having myself examined the New Testament, and likewise what is generally offered to support the opinion of their inspiration, I declare it to be insufficient to me; for there does not appear any one circumstance, whether alleged by others, or contained in the Gospels, sufficient to prove that either of the writers at the time of writing was under the unerring guidance or special influence of God. Besides, there is not in all the Gospels any one expression intimating any such thing; neither do the writers thereof lay any claim, or in the least pretend to any such privilege or authority; nor indeed could such a prerogative be consistently ever allowed them: for if every one of them at the time of writing had been under the immediate guidance of God, they must all have given us the same account of things without the least difference or variation; for it is impossible, if God dictated to them all the same history, that any variation or difference of the

facts should be found, unless it could be supposed that God could dictate different facts in different histories of the same person. And that there are frequent contradictions is evident.

From which circumstance, and many others, I conclude that the writers of the New Testament could not be under the infallible guidance of God; neither do I find that they published or gave out their writings as such. And if they did not declare themselves inspired, what authority could any one else have to declare them so? On the contrary, it very evidently appears that there was no scriptures, no writings, deemed canonical in what is called the first ages of ianity, but the Old Testament! The famous Dodwell says, "We have at this day certain most authentic ecclesiastical writers of the times, as Clemens Romanus, Barnabas, Hermas, Ignatius, and Policarpus, who wrote in the same order wherein I have named them, and after all the writers of the New Testament, except Jude and the two Johns. But in Hermas you will not find one passage, or any mention of the New Testament; nor in all the rest is any one of the Evangelists named; and if sometimes they cite any passage like those we read in our Gospels, you will find them so much changed, and for the most part so interpolated, that it cannot be known whether they produced them out of our, or some other apocryphal Gospels: nay, they sometimes cite passages which most certainly are not in the present Gospels."* The first who wrote was St. Matthew, but at what time he did write is uncertain; some fixing its date at one time, and some at another. Again, some think he composed his Gospel in the Hebrew or Jerusalem dialect; for it seems the very language he wrote in is uncertain; and it is confessed on all hands that no account can be had of the original, so that if he wrote at all, it disappeared; how and in what manner nobody knows. And what is still more extraordinary, the Judaizing ians (for whose use it is said he wrote) had a Gospel under his name, but its authenticity was not admitted by the other sects; not because they found, on comparing it with the original, it was corrupted, (for this they could not do for want of the original,) but because it differed, or was contradictory to the many other spurious Gospels which they had received, or to the opinion which the majority of that council which settled the canon

* Dissert. 1. In Iren.

had embraced. But what appears more surprising, is, that they offer for acceptance, (and have themselves accepted,) as inspired and infallible, a Greek version, and which most people mistake for the original of St. Matthew's Gospel, without any person's comparing this version with the original, or indeed without knowing any thing either of the original or the author of the version itself. Should they not in an affair of such moment, of such importance, of so sacred an interest, before they should pretend to fix on it the stamp of infallibility, be certain that it was at least a true version? but nothing of this kind is done. This appears to me such a proceeding as nothing can justify.

They are not wanting, however, in giving it all the authority that possibly can be given it; and for this purpose, with this intention, some ascribe the version to St. Matthew himself; others ascribe it to St. James, bishop of Jerusalem; others to St. John; others to St. Peter; others to St. Luke; others to St. Barnabas; and others again ascribe the translation to the joint labour of all the Apostles; so that the ascription to some one or other, or all, proves their ignorance in this important matter; and their uncertainty and disagreement shows how little dependence ought to be placed on it, and their manifest intention of imposing on the weak and credulous.

But can people be so serious in persuading others to admit as infallible the version of a book, without any knowledge of the original, or without knowing whether it is a true version, or without any knowledge of the person who made this version? for should it be admitted that St. Matthew did write a Gospel, how are we to know, or how can it be ascertained, that the version we now have, is from the original, or that it is a true and faithful one? This we know, that in the last century an Armenian translation was discovered, which a Doctor of the Sorbonne thought to be of great antiquity, and was of opinion might be very useful in correcting the Greek text. This shows that they do not think it infallible, for if it was, it would require no human correction.*

Of as little authority, or rather less, (if possible,) is that Gospel which goes under the name of Mark. Some take this Evangelist to be the disciple of Peter, and his interpreter; others take him to

* See all the particulars in Calmet's Dictionary on the word Matthew.

be the same as John Mark, mentioned in the Acts; some think him to have been a priest, while others say he was Peter's nephew. And as regards the Gospel, some take him to be the author of it, while others ascribe it to Peter: others have it that he wrote what he heard from Peter by word of mouth in his lifetime. Some say that Peter dictated it to him; while others affirm that it was wrote after Peter's death.

The same difference of opinion we find in respect to the place where it was wrote: for while some affirm it to have been wrote at Rome, others affirm it to have been wrote in Egypt. "All their different sentiments," says our author, "are enough to prove that the circumstance of time and place are uncertain, when and where St. Mark composed his Gospel. Men are so much divided as to the language it was wrote in; some saying it was composed in Greek, and others in Latin;"* and, I add, that these different sentiments evidently prove that they know nothing concerning its infallibility, or the inspiration of its author. And it rather appears much more probable, (and indeed generally believed,) that this Gospel is no more than an abridgment made from Matthew; and then it will signify but little who the author was; when, where, or in what manner it was written: "for," says the afore-cited author, "as far as may be judged by comparing the Gospel of St. Mark with St. Matthew's, the first is an abridgment of the second. St. Mark very often uses the same terms, relates the same facts, and takes notice of the same circumstances." So that let it be an original or an abridgment, its infallibility cannot be proved, and, therefore, can be of no authority.

The third Evangelist is Luke, who, as he declares in his Preface or Introduction to his Gospel, wrote only by hearsay, and according to information given him by others, and makes not the least pretension to supernatural illumination or information; neither does he pretend to be an original evidence of the facts which he relates: so that how infallibility came to be ascribed to his writings will be hard to say; for it was even impossible for him ever to vouch for the truth of the facts which he relates; neither could his evidence be admitted in any court of law or justice. I

* Calmet on the word Mark.

cannot here forbear noticing how little known must the Gospels which are supposed to have been published, have been, when the writer or author of one knew nothing of the publication or writings of the others, as is plainly demonstrable from the following facts:—St. Matthew is said to have wrote and published his Gospel many years before St. Luke; yet when St. Luke published his, he takes no notice of St. Matthew's; for it is certain he thought none authentic when he wrote; for if he had, he would not have been under the necessity of collecting his materials from others, having an infallible guide in St. Matthew; so that either he knew not that St. Matthew wrote an infallible relation of those facts, or he confounds the Gospel of St. Matthew amongst the spurious ones that were abroad in those days; none of which did he admit as true or authentic.

Now, how a person of St. Luke's character should be ignorant of the infallibility of St. Matthew's Gospel; or how, if he was not ignorant of it, he should not make use of it, or send it to his friend Theophilus rather than his own, is what I confess I cannot comprehend.

"The Gospel," says a famous author, "continued so concealed in those corners of the world where they were written, that the latter Evangelists knew nothing of what the preceding wrote, otherwise there could not have been so many apparent contradictions, which, almost since the first constitution of the canon, have exercised the wits of learned men. Surely if St. Luke had seen that genealogy of our Lord which is in St. Matthew, he would not himself have produced one wholly different from the other, without giving the least reason for the diversity. And when in the Preface to his Gospel he tells the occasion of his writing, that he undertook it from being furnished with the relation of such as were eye-witnesses of what he writes, he plainly intimates that the authors of those Gospels which he had seen were destitute of that help; so that neither having themselves seen what they relate, nor consulted with diligence and care such as had seen them, their credit was, therefore, dubious and suspected; whence it must necessarily follow, that the writers of those Gospels which Luke had seen, were not at all the same as our present Evangelists."*

* Dodwell Dissert. in fren.

To the foregoing observations I shall only add, that there are the same doubts as to his person and character, profession and writings, as the others; for it is not certainly known whether he was a Jew or a Heathen, a physician or a painter; and as to his Gospel, some think it properly St. Paul's, whilst others, that Luke only digested what St. Paul preached to the Gentiles; others say, that he wrote with the help of St. Paul.*

The last is St. John;—and this Gospel is apparently written with the intention of establishing the divinity of Jesus, which particular not being contained in the Gospels then extant, he, for this reason, goes on a very different plan from the other Evangelists. “His principal care in this undertaking,” says Calmet, “was to relate such things as might be of use in confirming the divinity of the son; and to this purpose says many things which the others are silent in, and omits such other matters in which the others are very particular, and which are reckoned very principal and necessary in the history. Thus, considering his very great care and tenderness for Mary, the mother of Jesus, he does but little honour to her memory, in not relating those most remarkable and wonderful transactions mentioned by Matthew and Luke, (though with a wide difference,) concerning the miraculous conception of Mary and the birth of Jesus. And as Mary continued to live with him from the time of Jesus’ death, surely he must have had many opportunities of informing himself of those extraordinary affairs from her own mouth with much more certainty than the others; for it must be thought very extraordinary that the Evangelist, under the circumstances aforementioned, should make no mention at all of such an essential article as the most wonderful conception of a virgin, and birth of the person who was the subject of his history. How far his neglect of relating so important a matter, and likewise those extraordinary dreams and visions which the others mention, weakens the authority of their relation, or of his own, I shall not determine; but certain it is, that his Gospel met not with that reception which one would think was due to a person of his authority; for many rejected his Gospel. The Alogians in particular, though they admitted the three others, yet rejected this;

* For particulars, see Calmet on the word Luke.

“and others believed an Heretic was its author, one Cerenthus ;
 “and no doubt but the difference in the point of doctrine might be
 “the occasion of it ; or the want of sufficient evidence of his being
 “the author.”

The difficulties which must arise from the aforesaid considerations, are such, in respect to the proof of the inspiration or infallibility of the Gospels, as cannot be got over ; and yet this is not all, for whoever is any ways acquainted with the history of the ancients, and observations of the moderns, must be convinced of the many additions, alterations, and interpolations, which the writings of the New Testament have undergone, of which I shall collect some for your information.

(To be continued.)

For the JEW.

Matthew, chap. 2. v. 13, 14, 15.—“And when they were departed, behold the angel of the Lord appeared to Joseph in a dream, saying, arise, and take the young child and his mother and flee into Egypt ; and be thou there until I bring thee word, for Herod will seek the young child to destroy him.

“When he arose, and took the young child and his mother by night, and departed into Egypt ;

“And was there until the death of Herod : *That it might be fulfilled* which was spoken of the Lord by the prophet, saying : Out of Egypt have I called my son.”

How particularly unfortunate is this St. Matthew in his quotations ; inasmuch, that no one can tell what he would be at, or who he quotes from. The quotation here is in these words : “Out of Egypt have I called my son.” And these, says the writer of St. Matthew, are the words of the prophet, “Which was spoken of the Lord by the prophet.” Now the first question that occurs is :—By what prophet ? By the editors of the family bible published by M. Carey, I am referred to Numbers xxiv. 8. and to Hosea xi. 1., other editions refer us to Hosea xi. 1. only. We will consider both references, to find whether either of the prophets in passages referred to, spoke of Jesus of Nazareth. 1. Num xxiv. 8. “God brought him forth out of Egypt :” these are the words of Balaam in his third parable to Balak, the son of Zipor. “God brought him out of Egypt : he hath as it were, the strength of a Unicorn : he shall eat up the nations his enemies, and shall break

their bones, and pierce them through with his arrows" Balak had sent for Balaam for the purpose of cursing Israel, but instead of cursing, when he lifted up his eyes and saw Israel abiding within their tents, according to their tribes, the spirit of the Lord obliged him to bless the people, and say: How goodly are thy tents, O Jacob, and, thy tabernacles O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord hath planted, and as cedar-trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt: and he hath as it were, the strength of an Unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

In all this blessing where are there the words quoted by the writer of the book of St. Matthew? "Out of Egypt have I called my son!" not even the least distant hint or allusion concerning Jesus of Nazareth, as coming, or being called out of Egypt. Balaam spoke of Jacob, of Israel, whom God brought forth out of Egypt. And of Jacob, of Israel, were all these blessings, and of no particular man whatever. Israel was then in sight of the prophet Balaam, and of whom he was speaking to Balak, and this is the third time these blessings were repeated, and each subsequent time plainer than the former; but in fact, the same blessing as the first. xxiii. 9. "From the top of the rocks I see him, from the hills I behold him. Lo, the people shall dwell alone, and not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let, (or may) my soul die the death of the righteous, and my finale be like his."

Balaam was on the high places of Baal, so that he had a full view of the Israelites, of the people of Israel, and this makes him say: "From the top of the rocks I see him, (Israel) from the hills I behold him, (Israel.) Lo, the people (Israel) shall dwell alone."—"Tis surprising! He foretels here the latter end of Israel, the final glory of the kingdom of Israel, of the kingdom which shall never be destroyed. "Lo, the people (Israel) shall dwell alone!" shall rule, shall govern the world supreme! They, the people Israel, shall govern the universe alone: no other nation shall partake, none other shall participate: they alone shall dwell, shall be in authority, and shall not be reckoned among the nations (Gentiles.) As one of the rest, so is Israel a Gentile, but still he shall not be so reckoned or accounted: but shall be reckoned and accounted alone by himself, and the rest of the nations apart. They, the people, will be reckoned Israel, and the rest of the nations of the world

Gentiles. "Who can count the dust of Jacob, and the number of the fourth part of Israel:"—so numerous will Israel be when their reign, their horn, their kingdom is exalted, that there will be no enumerating them. This is the first blessing. But Balak, not being satisfied with this, brought the prophet to another place, to Zophim, to the top of Pisgah; whereupon he might look down on them, and not being high enough, he might only see the utmost, or farthest part of them, and not see them all. And here Balaam was obliged to repeat the blessing on Israel, for thus was he ordered and obliged to say to Balak: "Rise up, Balak, and hear; hearken unto me, thou son of Zippor. God is not a man that he should lie, neither the son of man that he should repent: hath he said, and shall he not do it? or has he spoken, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed, and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. The Lord his God is with him, and the shout of a king is among them. God brought *them* out of Egypt; he hath, as it were, the strength of an Unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!"

The above is the introduction, then follows the blessing.

"Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain."

The second blessing in other language is the same as the first. It foretels the conquests of Israel and Jacob in the latter times, when the kingdom shall be theirs. And in the introduction there is to be noticed, the language of *him*, and *them*, pronouns of different numbers, refering to one and the same noun. Israel, or Jacob, either of which is a noun of multitude, and being so, either the singular or plural will apply. 2ndly. "God brought *them* out of Egypt:" here is the plural noun, *them*, applied and referred to Israel, as being brought by God out of Egypt. 3dly. "According to this time," that is, as the world is now surprised and confounded, and as it is now said of Jacob and Israel: "What has God wrought?" so will it in the latter day be said in the same manner, of this same people, what has God wrought? Who has believed our report? "And unto whom is the arm of the Lord revealed?" Isaiah lix. 1. Balak, not yet satisfied, still hoping Balaam might be wrought upon (as indeed he really wished) to curse Jacob, to defy Israel, and that God might change his purpose concerning his people, he brought Balaam to the top of Peor, superstitiously hoping that God would be bribed, and permit Balaam to curse the people from that place. But instead of cursing, the spirit of God obliged him again further, and yet more

particularly to bless the people, repeating the same blessing, foretelling the same events, but stronger and more pointed than at either of the two former. And in this third blessing he introduces the verse which is the text under consideration. He first foretells the beauty of their possessions: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord hath planted, and as cedar-trees beside the waters." These are all beautiful! ever flourishing and green! So will be the possessions of Jacob and Israel. He next sings of his power, that is to say, the power of the kingdom of the saints of the Most High, as they are called in Daniel; the kingdom of the stone cut out of the mountain without hands; the kingdom of Jacob and Israel, after the war of Gog, under the Messiah. "He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted." Water is people, buckets towns and cities; he shall send his armies into many nations, is the literal meaning. "God brought him forth out of Egypt:" the pronoun him, in this verse means the same as them in the 22d verse of the former chapter; it is part of the introduction to the former blessing, but is now incorporated in the blessing: it means Israel, to whom either him or them will equally apply. God had brought Israel out of Egypt: he (Israel) hath, as it were, the strength of the Unicorn, he shall eat the nations his enemies, and break their bones, and pierce them through with his arrows." The meaning of this is, that Israel finally shall conquer his enemies under the Messiah, and have the rule and government of the whole world. "The stone will become a mountain and fill the whole earth." Govern the whole world! not that they will, cannibal like, eat the nations.

(To be continued.)

TO CORRESPONDENTS.

A Jew Indeed is informed we can have nothing to do with societies. As there is no king in Israel, every man does that which is right in his own eyes.

Moses may have known all about what he writes. Our master Moses, (to whom be peace,) knew nothing about it. God refused to show him any thing except *all his goodness*.

N. is received, will appear in our next.

THE JEW;

BEING A DEFENCE OF JUDAISM AGAINST ALL ADVERSARIES, AND PARTICULARLY AGAINST THE
INSIDIOUS ATTACKS OF

ISRAEL'S ADVOCATE.

חרלו לכם מן האדם אשר נשמה באפו כי במה נחשב הוא :

“Cease ye from THE MAN, whose breath — in his nostrils; for whereof shall HE be accounted.”—*Isa. ii. 22.* To A. S. M. C. J.

Vol. I. First day of the sixth month ELLUL, Aug. 5583. No. 6.

THE Jewish Expositor for May, 1823,* has inserted a communication signed CHARLES, in answer to a pretended Jewish communication under the signature of אהוב אמת *Hohab Emeth* (A LOVER OF TRUTH) inserted in the Expositor of March preceding. This Expositor is sent to me, I must suppose, as an answer of my explanation of *Isaiah* vii. 14. in No. 2 of the Jew. I must notice, that by a note contained in the Number, it appears to have been in the hand of a transcriber of some religious work; and the name of F. W. Porter is on the cover. I rather am inclined to think it has gone the rounds of all the ian religious publications in New-York, none however have had manly daring sufficient to notice CHARLES. Indeed, if the Jews in London dared write plain, even Charles would not have had the temerity to appear thus in print. I, however, will consider it, and trust with God's blessing to confute all his objections to my explanations of the 14th verse of the 7th chapter, (supposing it sent to me for that purpose.)

The first objection is in these words:

“In the first place, observe the end for which the prophecy was delivered. It was to assure Ahaz and the house of David, that God would preserve them from the present danger of invasion by Rezin and Pekah. The nature and extent of this alarming evil are declared in verse 6, wherein these confederate kings are represented as saying, ‘Let us go up against Judah, and vex it; and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal.’ They designed to remove the family of David from the throne, and to introduce another dynasty. This would be contrary to various declarations, whereby the supreme authority in Judah was

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promised to the Davidical line. Ahaz was the representative of the house of David, and, although a wicked prince, was assured of the divine purpose to prevent the accomplishment of the designs of his enemies. The security of the family of David depended upon the covenant which God had made with David himself, to render their enjoyment of the throne perpetual. 'I have made a covenant with my chosen, I have sworn unto David my servant; Thy seed will I establish for ever, and build up thy throne to all generations.' *Ps. lxxxix.* 3, 4. Now the Messiah, in whom the promise of eternal dominion is to be fully verified, had not appeared, and therefore nothing could prevail to deprive that family of the supreme power. Isaiah consequently gives, in the first place, an express assurance of divine protection in the present emergency. 'Thus saith the Lord, It shall not stand, neither shall it come to pass,' Verse 7. He declares next, that God would confirm this assertion by a sign, either in heaven or in the earth, provided Ahaz should supplicate such an attestation; 'Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above.' Verse 11. This the king refused to do; and then, in the last place, the prophet refers to the grand and principal hope of the Jews in all their distresses, and declares that God himself would hereafter give them a sign, even the miraculous conception of a virgin, who should bring forth a son, and call his name Immanuel, God with us.

"The promise of Messiah was indeed the source of consolation to the family of David and the people of the Jews, in their various national distresses. They were told, on occasion of the Assyrian invasion in the reign of Hezekiah, that the Lord would defend Jerusalem for his own sake, and for his servant David's sake. Under the Roman yoke, they comforted themselves with the expectation of this promised deliverer. And, even to this very day, the hope of Messiah's coming hath been indulged by them, and formed the only cheering ray to light their gloomy path through the various countries in which they have wandered.

"From the end and object of the prophecy before us, we conclude the fitness and suitability of a prediction of the Messiah. He is mentioned last by Isaiah in his conference with Ahaz, because the Davidical covenant had peculiar reference to him, as the Branch, the King, the Ruler, for whose sake, and until the time of whose appearance, the family of David should continue to possess, in a greater or less degree, the regal power."

All this fog will, perhaps, condense to a small mist, and if we can only be fortunate enough to gather it without losing the particles by exhalation, we may possibly get a single drop to moisten our parched tongue; we may, perhaps, discover what CHARLES has in view with all this *froth*. Then "the end of the prophecy was to assure Ahaz, and the house of David, that God would preserve them from the present danger, and that there should be no other dynasty introduced till the Messiah should come;" and the reason assigned is, because "this would be contrary to the various declarations, whereby the supreme authority in Judah was promised to the Davidical line." "Now the Messiah, in whom the promise of eternal dominion is to be fully verified, had not appeared; and therefore nothing could prevail to deprive that family of the supreme power."—"From the end and object of the prophecy before

us we conclude the fitness and suitability of a prediction"—of this being a prediction—"of the Messiah. He is mentioned last by Isaiah, because the Davidical covenant had peculiar reference to him as the Branch, the King, the Ruler, for whose sake, and until the time of whose appearance, the family of David should continue to possess, in a *greater or less degree*, the regal power."

The force of this objection, or rather the meaning, for *force* there is not in it, is, that Emanuel must intend the Messiah: because God's covenant with David had peculiar reference to the Messiah, and because he had not yet come; therefore the regal power must yet remain in the house of David, for till his appearance the family of David should continue to possess, in a greater or less degree, the *regal power*.

And now let me ask, when did this Messiah come? ians will immediately answer 1823 years ago, and the person was Jesus of Nazareth.

Again, I must ask, when did the family of David discontinue to possess, either in a greater or less degree, the REGAL POWER? And to this I answer, in the eleventh year of the reign of Zedekiah, since which time the house of David have had no regal power either greater or less;—about 2220 years ago, consequently about 400 years before the coming of Jesus of Nazareth. During or within this time, two different dynasties, not of the house of David, held in a greater or less degree the regal power; to wit, the Maccabean dynasty of the house of Levi, and after them the Herodian, from the house of Esau, who were not even of the house of Israel; so that facts, stubborn facts, entirely overturn the premises on which the argument is bottomed;—for, according to this, Jesus could not have been the Messiah; he came too late by about 400 years.

The second objection is in these words:

"Secondly, consider the nature of the *sign* which was offered to Ahaz in confirmation of the prophetic assurance of safety to Ahaz and his family. *ŲŲ* means a miraculous sign. It intimates something above the common course of nature; something to be effected by the *special*, the *peculiar*, the *infinite* power of God. Ahaz refused to ask a sign, and therefore the Lord God himself promises to give an *extraordinary* token,—such as should *exceed* any thing that the king could have requested, either in heaven above, or in the earth beneath. I am aware that *ŲŲ* is used in the 11th verse, to express that which Ahaz was invited to ask; but still the peculiar manner of speech in verse 14, seems to imply *such a miracle as would have entered into no other than the divine mind to conceive*. 'The Lord himself shall give you a sign:' i. e. the Lord of his *own* accord shall manifest a miraculous and signal prodi-

gy, which, as to its nature, contrivance, and execution, could be attributed only to his infinite wisdom, and power, and mercy.

"The original יהוה אנכי, or, as it is in twenty-five manuscripts, nine of which are ancient, יהוה והוא, is correctly translated, 'The Lord himself;' and the force of the expression is the same, though not quite so explicit, even according to the rendering of your Jewish correspondent, who would read it, 'He to you.' We are therefore authorized and required, by the solemn language of the prophet, to trace the sign which was to be given, to the Lord himself, as its sole originator, contriver, and author, in EVERY SENSE, and in EVERY RESPECT. And the truth of this will appear, while we inquire further into the nature of this wondrous and singular miracle.

"It was to consist in this, 'A virgin shall conceive and bear a son.' The hinge of the whole controversy appears to me to turn upon the subject of the predicted conception. She is expressly called a virgin. Your correspondent would read העלמה, 'this virgin,' supposing Isaiah to allude to some female then present; and he afterwards suggests, that this virgin was the betrothed wife of Isaiah. Now upon this conjecture it may be observed, that there is no mention made in the history of the presence of Isaiah's wife, or of any female, who can be supposed to have been meant by the term העלמה. We are particularly informed that Shearjashub, the son of Isaiah, was with him on the occasion; and surely, if the wife of Isaiah were really the subject of the prophecy; if she had actually been present with him at the time, it is reasonable to believe that some notice, more evident and determinate than the use of the article ה would have occurred in the history. The particle ה means *the*, as well as *this*; and the former signification is more suitable to the whole sense of the prophecy than the latter. 'Behold, the virgin shall conceive.' Isaiah seems to refer to the same person who is spoken of in the first promise of mercy, recorded Gen. iii. 15, where she is called 'the woman,' whose seed should bruise the serpent's head. And it is observable that the same particle occurs in that place, prefixed, indeed to another word, (האשה) but pointing out the same favoured individual. The revelation of God's purposes is gradual; and the page of prophecy, like the shining light, increases in distinctiveness and brightness, until the event predicted is almost exactly delineated before the view of the humble and devout student of the lively oracles of inspiration. Hence the mother of Immanuel was at first denominated, in a more general way, האשה, the woman, and then, as the time of his birth drew nearer, she was called more specifically העלמה, the virgin."

"אֹת, oth, means a miraculous sign." What a learned man this Charles is! Let us, then, translate a few of the places where the word אֹת, oth, is used, *miraculous sign*, instead of sign or token. Exodus xxxi. 13. "Ye shall keep my sabbaths, for it is a *miraculous sign* between me and you;" that is, the sabbath is a miraculous, and a signal prodigy. Again, verse 17. "Between me and the children of Israel it is a miraculous sign for ever." The sabbath is, then, here declared a miracle out of the course of nature. Circumcision is also called אֹת, oth, consequently it must mean the miracle of the covenant, out of the common course of nature. The rainbow is also called אֹת, oth, Gen. ix. 12. This is the sign of the covenant; this must be miraculous, and out of the common course of nature. The reflection of the rays of the sun on the ho-

som of a cloud, or mist, causing the appearance of the rainbow, is, according to this, out of the common course of nature. A most excellent objection! When the children of Israel were to kill the first paschal lamb in the land of Egypt, they were ordered to sprinkle some of the blood on their door-posts, so that the destroying angel might have a sign to pass over to the next house where there was no blood sprinkled, to slay the first born. This blood so sprinkled is also called *oth*. Then it ought to be translated, "And the blood shall be to you for a miracle on the houses wherein you are." *Ex.* xii. 13. And in *Num.* ii. 2. the word is used in the plural, *byothoth*, and ought, then, to be translated, "Every man of the children of Israel shall pitch by his own standard, with the miracles of their father's house," instead of *with the ensigns*, as translated in the bible. And in the places where we are commanded to wear philacteries, as *Ex.* xiii. 9. they are also called *oth*. "And they shall be to you for a miracle on your hand." Again, verse 16, "And they shall be for miracles on your hands." And, indeed, it is almost a miracle that they are yet worn at all. But I begin to think it is no miracle at all, that neither the ian Observer, ian Herald, nor Israel's Advocate, afforded the frivolous production of our right reverend CHARLES a place in their papers, but rather concluded to try whether I would not give it a niche in mine! and they have their desire! To return.

The difference between *אדוני הוא adonay hu*, or *הוא ה' hu*, being pronounced alike, I can have no business with. Since I have never seen *אהבה אמת*, the *Lover of Truth*, and the Rt. Rev. gentleman does not quote him, I cannot defend him; I defend my explanations in No. 2 of the Jew. Besides, Charles appears, even here, to be on the weak side; for he has to take shelter behind a battery of twenty-five manuscripts, some old and some new, none of which are yet allowed correct.

His next objection is to *העלמה hangalma*; and this, he will have, meant and intended our mother *Eve*. "Isaiah refers to the same person who is spoken of in the first promise of mercy, 'the woman,' whose seed should bruise the serpent's head." Now this is really conclusive! a supposed reference, because the particle *ה hy* is used in both places, although the *noun* differs; for he will have the *ה hy* to mean *the*; and, as the same particle is made use of in both places, in Genesis and Isaiah, although in Genesis she is called *האשה hahisha*, and in Isaiah *hangalma*, the same, favoured individual is

intended. Here let me informians, that there is no such passage in Genesis, as "The seed of the woman shall bruise," &c.; and I should be obliged to any one who will show me those words. In whatians call the first promise, it is the personal pronoun *he* that is used. And again, it is a *curse* and heavy judgment, instead of a promise—a *curse* of *hatred* and *enmity* between two of God's fallen creatures and their respective progenies. But say that CHARLES meant that Mary was intended in Genesis, instead of that Eve was intended in Isaiah, (for I do not wish to have it supposed I purposely mistake him;) in that case, I ask, was there no enmity between the seed of the serpent and the seed of Eve, before Mary came into the world? And wherein doth this particular enmity of Mary towards the serpent consist; and where can we read any thing about it? I mean her particular enmity to the serpent, more than the rest of the human family. And wherein hath the serpent particularly bruised or bitten; or is he yet to bruise or bite Jesus's heel? And why, if the same favoured individual *Mary* was intended, why not, at least, use the same *noun* in both places, as well as the same article, or particle—the observable particle, as our CHARLES calls it? And I should like to know whether *the* melting heat, and *the* chilling frost, are one and the same thing, because it is *observable* that the same particle is made use of in both expressions? And I would, in truth and seriousness, ask myian brethren, whether they have any hopes that such arguments will convert the Jews; or whether *they* would be willing to change *their* religion for any other, on the strength of such frivolous observable articles being made use of in two places, joined to different *nouns*, and only because a CHARLES tells us "Isaiah SEEMS to refer to the same person?"

The next objection raised by our CHARLES is,

"And it is of great importance to observe, that עַלְמוֹת *strictly and properly*, and, in scripture language, *exclusively* signifies a pure virgin. The word occurs but seven times in the Old Testament; viz. Gen. xxiv. 43, Exod. ii. 8, Ps. lxxviii. 25, Cant. i. 3, vi. 8, Prov. xxx. 19, and lastly, Isa. vii. 14. In the five former texts, it is unquestionably descriptive of a virgin. Concerning the application of the term in Prov. xxx. 19, questions have been agitated, as if כְּעַלְמוֹת there, meant an adulteress. But the thing, of which Agur professes himself ignorant, is the way a bad man employs to corrupt and seduce a virgin from her state of purity and chastity. Now then, such being the signification of the word, in *every* place where it occurs, we have no warrant to suppose that it means any thing besides a virgin, *strictly and properly* so called, in the passage under consideration. The wife of Isaiah was not a virgin, for she had already borne him a son, even Sheerjashub. But if this be denied, (which I think can-

not be done with any colour of truth) *she* could not have verified the prediction of a person in a state of virginity conceiving, because we are informed in chap. viii. 3, that Isaiah went unto the prophetess, and she conceived and bare a son. Is there any thing *miraculous* in such a circumstance as this? The conclusion to which Christians have arrived, is therefore the *only* one that can consist with the particulars of this remarkable prophecy; and I would earnestly and affectionately intreat your Jewish correspondent to consider with seriousness, with candour, and with prayer, such as the Psalmist offered, when he cried, 'Open *thou* mine eyes that I may behold wondrous things out of thy law,' (Ps. cxix. 18.) for *divine* instruction; whether it can be *fairly applied* to any other than the Virgin Mary, who, before she had known man, did conceive and bring forth a Son, who is really, and shall one day be acknowledged universally, 'The light of the Gentiles and the glory of his people Israel.'

I trust I have sufficiently shown and proved, in No. 2 of the Jew, by examination of all the above enumerated seven texts in the Old Testament, as CHARLES chooses to call the scripture, that *עלמה* *alma* does not either strictly, properly, or, as I said, perforce and of necessity, signify virgin; and also, so far from *exclusively* signifying virgin, there is another word which is always used when perforce and of necessity a pure virgin is intended. But our CHARLES brings no proof, he only asserts, when on my part I have proved *בתולה* *bythula* is the only and exclusive proper name, invariably used when a pure virgin is meant, or where it is intended to impress an idea of a virgin proper. And I will here add, that *בתולה* *bythula* is the word among Jews commonly made use of to express a virgin, and that *עלמה* *alma*, whenever used, is not confined to a virgin, and that in every *shtar kythuba*, article of marriage, of a virgin, the word *bythula* is invariably used, and if otherwise is by accident supposed, it is invariably expressly mentioned in such writing of the article of marriage.

And here our worthy CHARLES ventures an assertion dangerous to the cause he espouses,—that the word *בגלמה* *bangalma*, in Proverbs, does not mean an adulterous woman; for he says, "But the thing of which Agur professes himself ignorant is, the way that a bad man employs to corrupt and seduce a virgin from her state of purity." But is it not apparent, from the words of the text, that the thing of which he professes himself ignorant is, whether a man has been with the woman or not? Does he not expressly tell us so, when he says, "She eateth, and wipeth her mouth, and says, I have done no evil," no man has been with me, although a man has, in truth, been with her, and neither Agur nor any other can discover it? Now this is not the case with a virgin, of whom it may be discovered whether she has *bythulin* or not—whether a

man had been with her or not ; so that *bangalma* here is applied to an aduress, as I said in No. 2 of the Jew—a married woman, who plays her husband false. For the single woman cannot be מנאפֶּת *mynaefeth*, an adulteress ; she may commit fornication, but not adultery. The text is this : *Proverbs xxx. 18.* “ There be three things which are too wonderful for me, yea, four, which I know not : the way of an eagle through the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man *bangalma*. Such is the way of an adulterous woman ; she eateth, and wipeth her mouth, and sayeth, I have done no evil.” Now the word translated *which are too wonderful*, is נִפְלִיּוּ נִפְלִיּוּ *niflihu*, they are hidden, and ought to have been so translated ; Three things are hidden from me. And in enumerating them, the first is the way of an eagle in the air. Agur, who was a naturalist, might have easily accounted for the principle of the buoyancy and motion of a bird. The way of a serpent upon a rock : the motion of the serpent by contraction and expansion was also known. As to the way of a ship, the power of the lever, by the oar or sweep, as well as the use of sails, was well known in those days ; for Solomon had a fleet that sailed from Ezion-Gaber. And lastly, the way of a man with a woman, or maid, if it intends what CHARLES will have it, “ *The way that a bad man employs to corrupt and seduce,*” I am sorry to say, has been ever too well known to the generality of mankind, to be hid from the thoroughly experienced Solomon, the undoubted author of the book of Proverbs ; for, even supposing Solomon not to be the son of Jaka, he is the collector of the aphorisms, proverbs, or wise sayings, and as such he gives it to us, not with the intention of exposing the ignorance of Agur, but as a wise saying, and that the several ways above enumerated not being at that time known ; so that the ways must intend other than what CHARLES will have them to signify. Now when an eagle has passed through the air, a serpent over the rock, or a ship through the water of the sea, when out of sight, there is no track left by which we can discover that an eagle, ship, or serpent has gone through. So also is it with the way of a man with a woman ; nothing is perceptible whereby we can pretend to form a proof, or even a suspicion, of the truth of the woman’s assertion to the contrary ; for she utterly denies it. But as with a maid, or unmarried woman, it might not remain hid, but become palpably plain, as was the case with Tamar, the daughter-in-law of

Judah ; there was a necessity for Agur or Solomon to explain what kind of an עלמה *alma* he meant, to wit, an adulteress, a married woman, in whose power it remains to plead, the child is of my husband ; I have done no evil : and it is utterly impossible to discover, with such an one, the way of a man. She is secure from detection ; but a virgin is not secure. Should she get with child, it is discovered ; and even if that should not be the case with her, on marriage her husband will, with less experience than Solomon had, discover it. As such עלמה *alma*, here, cannot mean virgin, or maid, nor even widow,—but a married adulteress, as I have shown in No. 2.

The earnest and affectionate entreaty of CHARLES, that the Lover of Truth should consider with seriousness, with candour, and with prayer, such as the Psalmist offered when he cried, "Open thou mine eyes, that I may behold wondrous things out of thy law," (*Ps. c. xix.*) I must beg leave, with as much seriousness and affection, to reciprocate to all myian readers, that they pray to the Lord, and to him only and alone, that they may be enabled to cast off the prejudice of education, if they have it, and be allowed to see the plain meaning of the law and prophets ; and not by looking for hidden, mysterious and wonderful explanations, to lose the plain letter ; to take away from them the face of the covering cast over all nations ; that he rend the veil from them, which he has spread over all people, that they be enabled to understand the book of the vision of all ; that he take away the covering which is over their prophets, rulers and seers ; (and which I fervently myself pray, hope, and trust, and in confidence rest in assurance he will do ;) when they sincerely repent the distresses their ancestors have caused Ariel and Jerusalem ; when they no longer persecute Israel ; when they no further seek the hurt of him whom God hath bruised. *Isaiah, xxix. 10—14.*

The next objection is to the word חרה, *hara*, that it is future, in these words :

"A few words only are necessary with relation to your correspondent's remarks upon חרה, which our translators render, 'shall conceive,' but which he would take in the past tense, and read, 'hath conceived.' In reply to this I would oppose the authority of the Seventy, who have given a future signification to חרה, and translated it εν λαπτι γυνήσεται, *shall conceive*. Again, if the conception had already taken place, and the virgin, who had conceived, were actually present, as אמת *ameth* supposes ; then how could it be said, that the Lord would afterwards give a sign ? And where is the propriety of using the future tense יתן, 'he shall give ?' Would it not, in that case, have been more consistent with truth and perspicuity, for Isaiah to have said, 'The

Lord himself *hath given* you a sign; behold, this virgin is pregnant? But the fact is this, the past tense is used, according to the prophetic style, to intimate that the event predicted was *as sure of accomplishment* as if it had *already taken place*. Instances of this usage are frequent in the prophecies. I shall only refer to what is written concerning Cyrus in Isa. xlv. 1, 4. and concerning the sufferings of Messiah in Isa. liii. The attentive reader will perceive that the *past tense* occurs in both these chapters, wherein *future events* are evidently described.

"What is observed upon the case of Manoah's wife does not agree so exactly with the miraculous sign mentioned in the passage before us, as your correspondent would have us to imagine. The wife of Manoah cannot properly be considered as a virgin; and her barrenness is not to be compared with the *natural impossibility* of a *virgin* conception. It is by no means uncommon or miraculous for a married woman, who may have been sterile for a season, to 'become the joyful mother of children.' There is no need of supernatural agency to accomplish this. Neither does יָקַר imply the incapability of child-bearing, which would require for its removal the interposition of divine power as could at all be construed to amount to a *prodigy*, that might attract the attention, and remove the incredulity of persons the most careless and sceptical."

Is it not a bare assertion, without proof, to say הָרָה *hara* is future, because the Greek septuagint have so translated it? is the translation of the seventy authority against scripture itself? In that case you will read with them—The brick shall waste, and the wall shall fall; for so they have rendered the text, instead of "The moon shall be confounded, and the sun ashamed," as the English Bible has correctly rendered. Is. xxiv. 23. And are you all prepared to render *hare*, little feet, because they have done so? have I not in No. 2 sufficiently proved that הָרָה *hara* is present tense, and is that state from after the conception till the birth? Certainly the reverend gentlemen who edit the several religious papers in New-York, have acted wisely in not noticing CHARLES.

As to the word יָתֵן *yetine*, he shall give, being future, (and who will go about to deny it?) But had God yet given the sign to the house of David and the inhabitants of Jerusalem? When the prophet said יָתֵן *yetine*, will give, he indeed was about giving it, but had not yet done it; therefore the future is correct. But after the birth of the child he uses the present tense, are for signs, Is. viii. 18. CHARLES's mistake and theian mistake is, they take the conception for the sign; when the child, the youth was the sign; and therefore they stumble and fall, are snared and broken, as prophesied of them by Isaiah ch. viii. 15.

The objection taken in regard to the wife of Manoah has nothing to do with it; no sign is there spoken of; and it does not apply to any thing I have said in No. 2, or elsewhere: and her barrenness was cured by supernatural agency.

Whether *akar* does or does not imply incapacity of child-bearing, such as would require for its removal a signal interposition of Providence, I have considered in No. 2. In regard to the mother of Samuel, it certainly did both require and receive it without other means; for with her there was an utter and conformational incapacity of conception: "the Lord had shut up her womb." But with the mother of Samson, I have shown it was otherwise; it was only constitutional; and if she was cured thereof by means, those means were pointed out to her by an angel of God, whose appearance for that purpose to her, as well as to her husband, was certainly a signal interposition of Providence.

Next comes an answer, as it were, to an objection against the sign as understood by *.....ians*; that is, that a virgin, to wit, Mary, in her virginity should conceive. The objection is, in this case, it could not be a sign to Ahaz, because Jesus was not born till 490 years after Ahaz, till after the fulfilment of the prophecy for the fulfilment of which the child was given as a sign. The objection is pretendedly answered in these words:

"But it is objected, that it is unreasonable to conclude, 'that in order to cure Ahaz and the house of David of their most incomprehensible infidelity, God would give them, as a sign of his omnipotence, and of his truth, an occurrence which was not to take place for centuries after.' In answer to this objection it may be remarked, that this miracle was not given as a peculiar sign or token of their *present* deliverance, considered separately from, and exclusively of the *aggregate* salvation of the Davidical line in times of trouble. It was only a token of present deliverance, inasmuch as that deliverance was connected with, and formed a part of the whole series of divine interposition for the safety of the house of David. Ahaz himself had before *refused* such a *peculiar* sign as was applicable *only* to the existing emergency. But God here assigns a reason, in general, why he would not suffer the enemies of the family of David to prevail. This reason was founded upon that great work to be accomplished in *after times*, through means of one of that favoured family, who should, in the strictest sense, 'be born of a pure virgin.'"

Whether the sign was given as a token of present deliverance only, or a sign of the aggregate salvation of David's line, is not the question; for at all events there was a necessity that the child, who was to be the sign, should be living at the time of the fulfilment of the prophecy, called by CHARLES the present deliverance, as I have showed in No. 2. "For before the child shall know to refuse the evil and choose the good; the land that thou abhorrest shall be forsaken of both her kings." So that the child must have been born, and very young, not one year old, when the land was forsaken of both her kings; all which happened in the lifetime of

Ahaz, as I have shown in No. 2; and therefore the child Emanuel must have been born in the time of Ahaz; and therefore Emanuel cannot be Jesus, who was not born till 490 years after the death of Ahaz. Whence CHARLES gathers, that Ahaz refused asking a sign, because the one offered was not for a purpose general enough to his liking. That it was "such a *peculiar sign* as was applicable *only* to the existing emergency," I cannot see; for it is not in the text. One thing is certain: the prophet Isaiah did not so understand him. Ahaz said "I will not ask, neither will tempt the LORD." This is all the text tells us the king said; and the prophet understood him as wishing to insinuate that there was no necessity for a sign, as he firmly believed the prophecy without; and therefore requiring a sign of God would only be tempting him. This the prophet knew was hypocrisy; for he really did not believe at all; and that his intention was to circumvent, deceive, or, as the prophet calls it, weary the LORD: as such Isaiah answered the king—"It is a small matter for your to weary men, but will ye weary my God also?" Do you think ye can deceive God with this hypocrisy, with this pretended piety? By this it appears that it was the prophet's opinion that Ahaz only refused asking a sign through hypocrisy, and not from the reason assigned by CHARLES.

"Again, it may be replied, that instances are not wanting of circumstances, *future* in their accomplishment, being made signs of the divine favour and power in *present* events. Thus we read in Exod. iii. 12. 'Certainly I will be with thee: and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.' The worship of God upon mount Horeb, which did not take place until some time after the deliverance of Israel from Egypt, is here specified as a *token* whereby Moses might be certified that God would be with him, and had sent him upon the difficult and dangerous errand to Pharaoh. This is a *future event* made a sign of the divine favour and protection in a *present emergency*. How this can be we may perceive, if we consider the token to have the force and truth of a promise. God engages that a virgin shall conceive and bear a son; he pledges himself to work this *great* miracle. If he can do the *greater*, is he unable to do the *lesser*? if he can perform so *wondrous* an event, is he without strength to rescue the family of David from the dangers which surround them? And if he be God, then must he be faithful to his engagements; for truth is an essential attribute of Deity. Hence the sign having the nature of a promise, was calculated to assure the Jews of a deliverance from Rezin and Pekah, although the virgin conception might not take place until ages afterwards."

It is very surprising that the question does not occur toians, Of what use was this sign to Moses? or, Is there the least necessity here for a sign at all? Moses must certainly have known that God sent him; for he was inspired by God. What occasion

then for a sign, to prove that to Moses which he must have known without a sign? Again, does a man who is inspired need any proof that he is so? And is not inspiration of the first degree more convincing than a mere accidental contingency? And although it may be said with some colour of plausibility, that the fulfilment of the prediction of a prophecy is a proof of the inspiration of the prophet; even allowing this to be correct, it can only be a proof to others that the prophet who foretold the fulfilment was inspired. But to himself it is no proof at all; for, as before said, his internal evidence of inspiration must exclude all minor proofs by contingencies: and if Moses needed a sign to prove to him that God sent him, in the present instance, the sign should have been present also. I say it is surprising that such questions do not present themselves to ians. Somehow or other, a something, or a certain set of ideas have got possession of the minds of ians, or the minds of ians have got possessed of a certain set of ideas, excluding all fair criticism on religion or scripture. They complain of the blindness and stubbornness of the Jews, the while they are, unfortunately for themselves, and for the world, so utterly blinded and infatuated with the spirit of deep sleep, as not to be able to form a correct judgment in the plainest and most obvious parts of scripture. I know it is from the Lord: still the ian is my brother; and although, perhaps, personally abused by him, I cannot but lament his hard, his unhappy, his miserable state and situation: and with fervour repeat, as I have been taught by Moses, in the words of the song, "Oh that they were wise! Oh that they understood this! Oh that they would consider their latter end!" Since, however, lamentation is useless, I will essay to explain the design, purpose, meaning, and intention, of the sign.

Moses stood in the presence of God, commissioned as a prophet to Israel, and ambassador to Pharaoh. "Go now, and I will send thee to Pharaoh. And thou shalt bring my people, the children of Israel from Egypt." *Exod. iii. 10.* His commission was there fore double: first, to Pharaoh; second to the children of Israel. Pharaoh was what all tyrannic persecutors of God's people have since been, a cruel, wicked, and overbearing, proud man. The children of Israel may be supposed to have then been, what they since have been, and are now, an oppressed, abused, persecuted, cautious, wary, reasoning people. Considering the different characters of the parties Moses would have to deal with, far dif-

ferent methods would be, or rather *were* necessary to be taken with each. As to Pharaoh, nothing but mere force, the heavy hand or power of God, and that well laid on, would be sufficient with him to oblige, to force him by coercion, to let the people go : and the plague sent him was sufficient, and the fittest mean, and answered the end intended. But with the children of Israel it was otherwise ; for the end intended was different : no less was intended than to convince them of the truth of revealed religion. As a man of talents, as a prudent, an able commander, they might have been willing enough to place themselves under his command, on his obliging Pharaoh to free them from bondage. They might also, through gratitude for so signal a service, have been willing to acknowledge him as their king : and this authority once attained might have been maintained. But this was not the purpose designed : with them the purpose was no other than to convince their minds of God's truth, of the verity of revealed religion ; and nothing short of immediate inspiration to themselves was adjudged sufficient, in the first instance, to bring about a thorough conviction of that truth on their minds. The case being thus situated, Moses is permitted to plead, " Who am I, that I shall go to Pharaoh ; and that I shall bring forth the children of Israel from Egypt." v. 11. Such different talents are requisite to bring about this compound mission, which I do not possess, Who am I to do this ? My own abilities are not sufficient for so difficult a task. God now informs him in the words of our text. " And he said I will be with thee, and this shall be the sign that I have sent thee : when thou hast brought the people from Egypt, ye shall worship God on this mountain." As far as concerns Pharaoh, I will be with thee ; my might, my strength, my power will be with you to assist you against the tyrant. But as to the convincing my people, you will put them off till they come out of Egypt : when they shall worship me on this mountain, I will convince them : and therefore the sign is future ; because, as regarded the belief of the inspiration of Moses, the proof that GOD had sent him did not take place in their minds and understandings : they were not convinced thereof till themselves were inspired at Mount Sinai. Let us consider the language they used on that memorable occasion, that glorious contingency. " This day have we seen that God doth speak with man, and he doth live." *Deut.* v. 24. We are now convinced of the truth of revelation, having been ourselves inspired.

This was the only sign that could convince them : and after that they could no longer say, "The Lord has not appeared to you." *Exod. iv. 1.* This was the sign, and the conviction followed immediately. But the sign was not intended to convince *Moses* that God had sent him ; for he was certain of it at the time ; only for *Moses* to give the people. When we shall worship God at Mount Sinai, then you will be convinced that God has sent me. Consequently this sign was not to prove, in the present instance to *Moses*, but to prove to the people after, that God had sent *Moses*—that revealed religion was correct and true—"That God doth speak with man :"^{*} it became a sign, after they worshipped, and not before. They being, or having been inspired, was a sure sign that revealed religion was true,—and that God did send *Moses*,—that he was truly inspired. The sign, therefore, was not future, and the thing to be proved by it past. The thing to be brought to proof followed after the sign : convincing the minds of the children of Israel.* But *CHARLES* will have it that "the worship of God upon Mount Horeb, which did not take place till some time after the deliverance of Israel from Egypt, is here specified as a token whereby *Moses* might be certified that God would be with him, and had sent him upon the difficult and dangerous errand to Pharaoh :"^{*} whereas it really does not at all concern his mission to Pharaoh,—and was only to prove to the children of Israel, that God inspired *Moses* : to convince them of the truth of revelation, that it was not a mere pretence,—and which did not take effect till after they had worshipped God at Horeb. But be this as it may or as you please, *CHARLES*, the case is not in point ; for the sign Emanuel was to have been living at the time of the fulfilment of the prediction, before shown : "before the child shall know," &c. He must have been born, but very young. You are, as it were, bound down by the prophet, and cannot get loose.

^{*} Lastly, your correspondent supposes the name of Immanuel to have been 'given

^{*} When *Moses* asked of God what name he should call him to the children of Israel, he was ordered to call him יהוה ; and this the bible translators have rendered I AM. But wherefore they have taken this unwarrantable liberty, I cannot divine ; for I am bold to say, any Hebraist will tell you the word is I WILL BE. And although *Moses* receives the information that his name is THE LORD, the Hebrew of which signifies past, present, and future—Essential Existence—still, the name given for the children of Israel was only future,—I WILL BE has sent me to you ; meaning thereby, at present I cannot convince you of the truth of revelation, but when you shall have gone three days journey in the wilderness, you then will be convinced.

merely as an evidence of God's truth, and that God would still be with his people, notwithstanding their infidelity and backsliding.' He intimates its application to the son of Isaiah, with whom his betrothed and virgin wife was then pregnant. But this cannot be true, unless that child had two names; for in the third verse of the following chapter, the child whom the prophetess bare is called, not Immanuel, but Mahershalahashbaz. The reason of this name is added, 'For before the child shall have knowledge to cry, my father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.' (Ver. 4.) This child, therefore, was called by a name significant of the speedy ruin of Samaria and Damascus; for Mahershalahashbaz means 'haste to the spoil.' And this appellation seems to confirm the opinion of the Rev. G. Hamilton, whose paper called forth the animadversions of your Jewish correspondent.

"May the discussion of this important prophecy be conducive to the eternal welfare of that son of Abraham; and may He, who is the fountain of wisdom, enlighten the minds both of Jews and Christians to understand his sacred word, so that, laying aside all vain and erroneous prejudices and opinions, they may unite in believing in the Messiah, through whom alone pardon of sin and admission into heaven can be obtained, and together exclaim, 'Behold, God is our salvation: we will trust, and not be afraid: for the Lord Jehovah is our strength and our song; he also is become our salvation.'"

Not having seen either "The Lover of Truth," or the paper of the Rev. G. Hamilton, I can say nothing about them: my business is properly with CHARLES, only, as far as his communication might be supposed to bear on my own explanation of the text in No. 2. As such, I have no business with the manner of expression, "virgin wife." The objection against two names is frivolous: nothing is more common. Solomon was also called Jedediah—Jethro was called Rehuel—Joseph was called Saphnath Paneach—Jacob was also called Israel—Abraham was also called Abram—Benjamin was also called Bononi; and a vast many others are mentioned in scripture, with two or even more names. Nothing was more common: and in the present instance, I have shown, in No. 2, to which I refer the reader, how the child came to be called by two names. Indeed it is not a very uncommon thing, even at this very day, amongst us Jews, for a child after being called by one name for some time, to receive a second, at the pleasure of the parent. And it will be noticed, that both names were significant of one and the same event, as I have shown in No. 2.

And now, gentlemen of the Society for Ameliorating the condition of the Jews, is this all that you can either say or show in favour of Matthew's, or the Bible translation of Isaiah vii. 14? Thus publicly in the face of the world do I again call on you:

שׁוּבוּ נָא אֵלַי תְּהִי עֲוֹלָה וְשָׁבִי עִיר צָרָתִי כֹה:

"Answer ye,—let it not be wickedly, I pray,—even answer me, and confess that, at least, I am correct in it."—Job vi. 23.

DEA'S LETTERS.

(Continued from p. 95.)

There was not one sect but complained of interpolations and additions made to the Gospels ; nay, some sects or parties went so far as to reject some one or other of the Gospels, now received as canonical ; and others the whole of the New-Testament.* Eusebius states the story of the woman taken in adultery to be only in the Gospel according to the Hebrews ; and consequently must have been inserted after his time into the Gospel of St. John. *Saint Jerom* declares, that in his time the story was only to be found in some copies. Both *St. Jerom* and *St. Austin* complain of the great variety of the Latin copies of Evangelists, and how widely they differed from each other.† And they likewise declare the same difference in the Greek copies. *St. Ambrose* says of the Greek copies that they were so different as to give rise to many controversies among them : (and those different copies must necessarily occasion different opinions and doctrines.) *St. Jerom* asserts that he found as many different versions as books.‡ And as there could not be any possibility of distinguishing the true copy or version, (had there been one) so every one followed that, which either suited with his interest or opinions ; and to this end, every one added, omitted, or altered whatever he thought most conducive to his ends.

Origen says, " We found great difference in the copies, and made use of what was convenient out of the Old Testament, making use of our judgment in such things, as out of the seventy seemed doubtful, and were not to be found in the Hebrew : and in other things, inserting and making up the deficiency from the Hebrew." Thus did every one insert whatever they thought necessary, or agreeable to their opinions : and every one made use of that copy which suited his notions. Thus *Grotius* declares he made use of the Vulgate ; because the author delivers no opinions contrary to the faith.§ Now if liberty has been taken of correcting, interpolating and altering the New Testament, who will assert and prove that they are the genuine writings of those persons whose names

* *Ecles. Hist. lib. iii. c. 39.*† *Vide ibid. on the word Vulgate.*‡ See *Calmet* on the word Bible.§ *Grot. Prof. Annot. Sads in Vel. Test.*

they bear? If it should be said that this was done only in matters of small importance, I ask what certainty have we, that any thing was left untouched? Surely those who found means of interpolating and inserting whole passages, would rather do it in things which, in their own conceit, were of greater consequence, and which they might do either by the omission, transposition, or addition of a word, the which might contribute towards maintaining their different doctrines; more especially in such affairs, as in their opinions concerned salvation, than in things either of small or no importance. And this was no doubt the cause which gave rise to the many different copies, not only of the four Gospels which they now have received as canonical, but likewise to the many other Gospels, which were received by the different parties, without any possibility of knowing the true from the false—(if indeed any of them were true;) for they could have no other criterion, than as they more or less agreed with their different systems of faith. And for this reason were the four Gospels we now have, preferred, or made (accounted) authentic, rather than those rejected as spurious; for it is certain no authority appeared in these above the others. “The ancient heretics,” says Calmet, “began generally with attacking the Gospel, in order to maintain their errors: or excuse them. Some rejected all the genuine Gospels—(that is, those which the councils declared such)—and substituted such as were spurious in their room. Others have corrupted the true Gospels; and have suppressed whatever gave them any trouble, and have inserted what might favour their erroneous doctrines.”

Thus the Nazareons corrupted the original Gospel of St. Matthew, and the Mercionites mangled that of St. Luke, which was the only one they received. The Alogians, seeing their condemnation too plainly declared in St. John, rejected him, and admitted only the three other Evangelists. The Ebionites rejected St. Matthew, and received the three other Gospels. The Cerinthians acknowledged only St. Mark; and the Valentineans St. John only.* In Origen's time, *Celsus* exclaims against the liberty ians (as if they were drunk, says he) took of changing the first writing of the Gospel, three, four, or more times.† The Manicheans showed other scriptures, and denied the genuineness of the whole New Testament. *Faustus*, their bishop, says, “You think that of all

* Calmet's Dictionary on the word Gospel. † Origen lib. ii. Contra. Celsus.

books in the world, the Testament of the Son only, could not be corrupted; and that it alone contains nothing which ought to be disallowed; especially, when it appears it was neither written by himself, nor his apostles; but a long time after, by certain obscure persons, who, lest no credit should be given to the stories they told, did prefix to their writings partly the names of the apostles, and partly of those who succeeded the apostles,—affirming that what they wrote themselves was written by those: wherein they seem to have been more injurious to the disciples of, by attributing to them what they wrote themselves; so dissonant and repugnant,—pretending to write those Gospels under their names, which are so full of mistakes and of contradictory relations and opinions, that they are neither coherent with themselves, nor consistent with one another.”* Again the same bishop says, “Many things were foisted by your ancestors into the scriptures of our Lord which, although marked with his name, agree not with his faith.”† The learned Dr. Mills gives an account of a general alteration of the Gospels, so low down as the sixth century.‡ He likewise with great labour collected and published all the readings of the New Testament, which are so different and various, that the learned *Doctor Whitby* declares, that “The vast quantity of various readings collected must of course make the mind doubtful or suspicious, that nothing certain can be expected from books where there are various readings in every verse, and almost in every part of every verse.”§ *Mr. Gregory*, of church in Oxford, declares, that “There is no profane author whatever, *cateris paribus*, has suffered so much by the hand of time as the New Testament has done.”|| How willing and ready the priests have been to encourage pious frauds, and continue impositions on the credulity of the ignorant, need not be mentioned. One fact, however, I cannot pass in silence, and that is a letter of *Cardinal Belarmine*, who, with the other divines, attended the correction of the vulgate, in which he acknowledges that there are still several faults, which, for good reasons, the correctors did not think proper to remove.¶ I shall make no remarks on this passage, but shall proceed to a short account of the rest of the writings of the New Testament.

And first—The Acts, which are said to be the work of St. Luke,

* *Augustin*, *Con. Faustus*, lib. xxxii, c. 2. † *Whitby's Exam. Va. Lelt. Milli.* p. 3, 4.

† *Lib. 33.* c. 3.

‡ *Mills' Proligon*, c. 99.

|| Preface to posthumous works.

¶ *Calmet's Dic. on the word Vulgate.*

were rejected by many, particularly the *Marcionites* and *Manichees*: many others described the acts of the apostles, yet were they rejected,* for the same reason that this was received, that is, because it agreed better with the doctrines in vogue than the others. *St. Chrysostom* complains that this book was little known, and that the reading of it was much neglected, which shows that even in his time it was not held in any degree of authority. In this book *St. Paul* cites a saying of *Jesus*,† which is not to be found in any of the gospels; so that either he had this passage out of some spurious gospel, or it has been left out of the present copies since his time. Concerning the authority and genuineness of the epistles there have been many debates, and I think all have been doubted and rejected by some party or other, and this for the important reason above mentioned, according as they either agreed or disagreed to the doctrines and opinions embraced by the different sects; particularly *St. Paul's* epistles to the *Hebrews*, the epistle of *James*, the second epistle of *St. Peter*, the second and third epistles of *St. John*, and the epistle of *Jude*. But as the inspiration of all or either of them can never be proved, I shall say nothing concerning them, but refer you for a more particular account of them to *Calmet*.‡

As to the authority of the *Apocalypse*, or book of *Revelations*, as its author cannot be ascertained, how is it possible that its inspiration should? for "*Caius*, priest of the church of *Rome*, who lived at the end of the second age, seems to assure us that the *Apocalypse*, or book of *Revelations*, was written by the arch heretic *Cerinthus*. And *Deonilas*, bishop of *Alexandria*, says, 'that some indeed thought *Cerinthus* to be the author of it; that, for his own part, he believed it to be written by an holy man named *John*, but he would not take upon himself to affirm that it was really the work of the apostle and evangelist of that name.' The *Apocalypse* has not at all times been owned to be canonical. *St. Jerom*, *Amphilocus*, and *Sulpitius Severus* remark, that in their time there were many churches in *Greece* that did not receive this book."§

On the whole, the writings of the *New Testament* appear to me so far from being infallible, or written under the immediate guidance and influence of *God*, that I am surprised how it is possible

* *Calmet's Dic.* on the word *Acts*. † On the different articles, & word *Apocrypha*!

‡ *Act* ix. 35.

§ On the word *Apocalypse*.

that any persons should make them the foundation or basis of their religion : for the contrary most evidently appears ; and they are even destitute of proof that they were written by the persons whose names they bear ; nor, indeed, does it appear that those persons ever wrote any thing themselves. This uncertainty, together with the continual alterations they have undergone, makes it impossible to credit them even as historians. Moreover, it appears highly improbable that any of the writings we now have should be the genuine works of the apostles ; because, had this been the case, they would have published them as such, and no one would have refused them ; they would have been received by all without contradiction, as every person had it in his power to have satisfaction concerning their genuineness from the apostle who published them. The contrary of all this is evident. Besides, common and usual facts, such as may happen in the common course of things, may, and do generally receive credit on the evidence of the historian ; but it would not be the same, was he to relate things out of the common course of probability, or what appeared improbable ; for the more extraordinary are the facts which he relates, the more extraordinary ought the evidence to be. But this evidence is nowhere to be had but in the writings themselves, which is no evidence ; they being destitute of proof : therefore cannot be admitted or allowed.

The only thing which seems probable from the account transmitted to us is, that there were many who wrote, and, in order to give a greater repute to their writings, they published them under the names of such persons as should give them a greater degree of authority ; and, as these writings contained different facts and doctrines very opposite and contradictory, so every one chose, and made use of such or as many gospels as he pleased or liked best. These gospels, as they were in private hands, the possessor did not want for opportunities of changing, interpolating, adding, and curtailings whatever they thought convenient, or was agreeable to the opinions which they had embraced. Under their circumstances, it was impossible to have known the true gospels of either of the apostles, (had there been any,) because it would have no mark of authority, and the true one must have suffered equally with the false ; for had there been any mark or criterion by which the true might have been distinguished from the false, every one would have received it. So that it is plain, either that the apostles did not

publish any, or that they fared no better than those which were published by others, and were confounded with them.

It likewise appears to me, that the authors and transcribers thought of nothing else but inserting and relating surprising and marvellous events, such as would astonish and catch the credulity of the vulgar, and also such things as best suited with their prejudices and purposes; for it seems improbable that the apostles, whose labours and sufferings are always represented as proceeding from their love of mankind, and care of their salvation, should be the authors of the writings we now have under their names, and which have been the cause of such disputes, discords, hatred, disorders, troubles, grievous persecutions, and even wars and desolations; and all this occasioned by these very writings; for every party authorize their proceedings by them. Surely, if they were such persons as they were represented to have been, they never could have published or authorized any thing like it, unless they were determined literally to fulfil the saying recorded of Jesus—"Think not that I am come to send peace upon earth; I come not to send peace, but a sword;" which sword has been drawn from the beginning, and whichians have taken care not to sheath. It is well for the doctrine of the infallibility of the writings, that theian laity, or bulk ofians, take it on trust; and that few, very few, take any pains, or make inquiry concerning the evidence of their inspiration and infallibility; and that those who make such inquiry are disposed or concerned, either in interest or policy, not to publish their thoughts concerning this matter, contenting themselves with keeping their discoveries secret; for, was the infallibility or inspiration of any writings contrary to these to have no better foundation, how would they publish their arguments against them, and expose their insufficiency!

(To be continued.)

For the JEW.

והיו למשכסה שאסין ורחקו כל מכל'עך
 שיש עליך אלהיך כמשוש חתן על כלה :

"They who spoil thee shall become a spoil, and they that swallow thee up shall be removed far away. Thy God will rejoice over thee, as the bridegroom rejoiceth over the bride."—*Heb. Hymn.*

Of all the methods resorted to by the professors of the christian religion, to bring the worshippers of the true and only God into contempt, that of misrepresenting facts, as to the present and real condition of our

nation, is the least excusable ; for if the worshippers of Jesus of Nazareth really believe in the divine nature of his mission, in his power over all hearts, and in the immaculate purity of his doctrines and morality, they would require nothing more, in order to give these credence with mankind, than to present them to their sight, and leave their operation to the ALMIGHTY, who turneth the hearts of his creatures as to Him seemeth meet. But instead of pursuing this course, we find the ministers of the gospel every where tacitly acknowledging the weakness of their cause, by attacking the tenets of others, while they forget that, notwithstanding what they say about the incontrovertible truths which they profess to believe, nearly 2000 years have elapsed since these pretended truths were first promulgated, without a tenth part of the present population of the globe having assented to them ;* and even of that small proportion, there are not two to be found who agree on all the points of christian doctrine.

In the number of "Israel's Advocate" for this month, there is a striking instance of the spirit to which I allude. The number commences with "an extract from a sermon, delivered in Litchfield, on the 14th of April, 1823, to the Auxiliary Society for meliorating the condition of the Jews, by the Rev. Thomas Marsh, vice president of the society ;" in which this gentleman, after making a great parade about the necessity of christian union, charity, and the imperious duty of contributing for the purpose of converting our nation, undertakes to give his hearers a statement of what he calls "real facts in regard to the Jews." One of these "real facts" is, according to him, that "*in no part of Europe are they allowed to hold estates in fee simple.*" Where this reverend gentleman got his information, is of little consequence ; for it is a notorious fact, that in no kingdom or state in Europe, except in a small district of Saxony, where Jews are to be found, but they hold real estate in fee simple. For the information of this matter of "fact" teacher of christianity, I shall furnish him with a few names of individuals belonging to our nation, who are so situated. In *Amsterdam* there are Boas, Coffi, Herring, Davies, S. Judah, Asser, Prince, Aamerford, S. S. Israels : In *Alkmaar*, Isaac Prince, I. B. Rapper, De Yong, Cohen, Hays, Simpson, Polak : in the *Helder*, there are 600 houses, about 360 of which belong to the Jews in fee simple : in *Naarden*, in *Muyen*, in *Schedam*, and in almost every other town and village in Holland, hundreds of Jews reside, who hold estates on the same tenure that they are held by the other subjects of the Dutch Monarch. I confine myself to these places, because I lived in the country

* Our correspondent ought also to have noticed, that of this tenth part there is not a tithe of even nominal believers ; and of this tithe there is not a hundredth professing church members ; and this hundredth are perpetually reminded by their pastors of the insecurity of their state, that there are even wolves among them. E. J.

for many years, and have a perfect knowledge of the facts. To enumerate other places on the continent of Europe, would only be showing the same result; and in England it is well known that the Jews who hold estates in fee simple are numerous.*

The motives of these Fathers in Israel, as they are pleased to be called, are no way difficult of discovery. The Missionary and Bible Society systems having been less productive of late than formerly, they found it necessary to resort to some other scheme by which to bring supplies to their exhausted coffers. Hence the formation of the Society in New-York for the pretended purpose of "meliorating the condition of the Jews;" and hence the number of auxiliary societies, starting up in various parts of the Union, in aid of the "parent institution." On a future occasion, with your permission, I shall go more fully into the statements set forth by the Rev. Truman Marsh, every one of which are founded on erroneous data, and as little entitled to attention as I have shown are his "Real Facts in regard to the Jews."

ABRAHAM.

* I would notice to correspondents, whether it is safe and prudent to be particular or personal in any regard. The Jews in Holland are numerous and powerful. They are not all rich, but are, as in all the world, in regard to worldly property, as the people among whom they dwell, and of whose population they form a part. Those who are rich, and have a confidence in the stability of the government, if they choose to purchase and hold fast property in many parts of the world besides the united states, are undoubtedly at liberty so to do. "We are commanded to plant vineyards," &c. and "to seek the peace of the city wherein we dwell," &c.; but I would ask, is it prudent in us to point them out to the rapacious cupidity of the adversary? True, they just now talk very flatteringly; Jews are all in all with them, at present. But have we not every reason to mistrust their sudden pretensions of amity? Do they not acknowledge they have hitherto acted the part of the ravenous wolf? Is their nature, then, changed in reality, or do they join the cunning of the fox and serpent to their old nature? Are they not obliged to alter their tone, in consonance with the liberal mindedness of the world, which outmarches them? Such sudden flattery, after so much cruel usage and virulent abuse, is very questionable. Why will the ministers of the gospel of these states identify themselves with the wicked persecutors of Israel in Europe? Jews have never been abused in this country since its discovery; here they have never been despoiled or maltreated. All the former preaching concerning them has done them but little harm, and nine tenths of the people did not know they even belonged to the human family, supposing they were a kind of Anthropophagi. Why will the preachers of the gospel charge themselves and the people with crimes of which they are entirely innocent? Will it not rather tend to lead to the commission of those very crimes, than in the least meliorate the condition of either party? If the American Society for meliorating the condition of the Jews are serious in their purpose of converting the Jews, they are called on to come forward manfully. We will fairly consider all they have to say in favour of that religion they wish us to embrace, and let the world judge between us. But if they will not come forward, even to defend their own religion, the world will pronounce them to be "blind, greedy dogs, jollying to slumber," while I shall accuse them of being convicted sinners, sinning against great light and knowledge.

Ed. Jew.

THE JEW;

BEING A DEFENCE OF JUDAISM AGAINST ALL ADVERSARIES, AND PARTICULARLY AGAINST THE INSIDIOUS ATTACKS OF

ISRAEL'S ADVOCATE.

קרב מצדקי מי יריב אתי נעמדה יחד מי בעל משפט יגש אלי :

"He that justifieth me is near; who will contend with me? Let us stand forth together; who is my opponent, let him come near to me."—Ps. xcix. 7.

Vol. I. 3d day of the seventh month, TISHREE, Sept. 5584. No. 7.

*Examination and answer to a Sermon, delivered by the Rev. George Stanley Faber, Rector of Long Newton, Preached before the London Society for promotingianity amongst the Jews, on the 18th April, 1812, at the Parish Church of St. Paul's, Covent Garden.**

THE text taken by the reverend gentleman for this Sermon is from Isaiah lx. 1—5, which treats of the glory of Jerusalem, on the redemption of the children of Israel, after the destruction of Gog.

He sets out by stating, thatianity, for the first 300 years, was very flourishing; that it increased in the north even after that term; was accepted by the barbarian nations who overran the Roman empire; that the victories of the cross were arrested in mid-career by Mahomedanism, by which the greatest part ofendom was lost; thatianity never since could raise its head. That the progress of the gospel has for many ages been almost completely arrested; not for want of exertion, for he allows all that could be done has been done. That in the holy warfare the Mexicans and Peruvians have been half EXTERMINATED,

* The above work has been reprinted by John D. Toy, for the Baltimore Auxiliary Society for Meliorating the Condition of the Jews, and since, either out of compliment to said auxiliary society, or for want of other matter, introduced into the periodical religious publications of this city.

and half FORCED into a SEMBLANCE ofianity; and that, on better principles, the petty Islands in the Pacific ocean have been nationally converted. He, at last, allows that Romanists, Protestants, and Greeks, are obliged to acknowledge, just NOTHING has been done. I cannot but remark here, that this EXTERMINATING and FORCING into SEMBLANCE is nothing to boast of: however the hot enthusiastic religionist may palliate, or even approve of such doings, I trust the enlightenedian shudders in horror at the heart-rending report. Why does the reverend gentleman throw all the blame of that diabolical work on theian religion? But I am not to defendianity. Great exertions have been made to convert the heathen islands of the Pacific ocean. But at what a price! Have not the enlightened Europeans been neglected? Is it not a fact as palpable as any the reverend gentleman has stated, thatianity is losing ground at home, in a serious ratio—at least ten to one for every conversion abroad? And what do they embrace in the room of it? Infidelity! deism! or worse, materialism! atheism! Oh! that men will be so blind! They spend their strength to fit the teacher to convert poor weak-minded Indians. They have made that kind of study the rage, and thereby unfit, disable themselves from preaching with effect to the enlightened Europeans.

In regard to the Jews, the missionaries who are sent to them, before they can have, or even expect to have, the least chance of maintaining their ground, must first unlearn all they have been taught; nay, they of all men are the most improper. The apostate will never persuade Jews, however correct his walk may be, that he is serious; they will say, and do say, You teach the apostates in order to teach us; if we are to be taught, let the masters teach us, not the poor scholars. We will examine your productions in our closets.*

* The A. S. M. C. J. have given a public promise, No. 1. p. 8. of *Israel's Advocate*, in these words: "The Society will keep distinct funds for general purposes; for the education and employment of Jewish missionaries, and for distributing among the Jews the Hebrew Testament, and other religious publications. And in an N. B. immediately following, they seem to hint what the publications are to treat of, for they require donations of such books as relate to the subject of the controversy between Jews andians. As to that fund for teaching missionaries, we have nothing to do with it. If the books are needed and intended to teach *them* on the subject of the

To return to the sermon, (lest, like the preacher, I drop my text.) He proceeds to show that all this has been explained and prophecied of in Scripture. *Dan.* ii. 34, 35, 44, 45. *Ib.* vii. 7—14. 19—27.

This our preacher calls figured prophecy, because, I presume, he disfigures it. He does not even quote it; he only alludes to it. We will examine both prophecies of Daniel, by at least transcribing a part of each; for he merely refers us to them. The first is, *Dan.* ii. 34, 35;—"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floor; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." *Ib.* 45. "And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Now, if there is any meaning in language; if words are supposed to convey ideas, nothing could possibly have been plainer than the words spoken by the prophet, without trope or figure. "In the days of those kings," that is, in the days of the kings before spoken of, "will the God of Heaven set up a kingdom, which shall never be destroyed." Here, we may note, it is the God of Heaven who is to set up this kingdom; the former kingdoms are not the kingdoms of the God of Heaven, and this he will set up in opposition to them; all the former will be destroyed, but this kingdom will never

controversy between Jews andians, their conversion is only pretended; it is, in that case, only FABERIAN—a SEMBLANCE ofianity. In regard to the promise of Hebrew Testaments, the Society had better save their fund for some other general purpose, for they will be useless. I can assure them there are very few Jewish families without both the English Bible and Testament. The other religious publications, particularly if treating on the controversy between Jews andians, are much inquired after. As to Israel's Advocate, it has truly become a DEAD LETTER. Perhaps there will be a resurrection, and it will "arise and sing," when the controversial books come to hand, or when those "heads and hearts" he so emphatically and lamentably calls on, come out with their communications on the prophecies. Neither are they, it seems, intended for Jews. I understand they are invariably refused, unless they will become subscribers. I hope the Society do not intend to fulfil their promise with grammatical truth, that is to say, KEEP the funds.

be destroyed. "And the kingdom shall not be left to other people." All the former kingdoms were to be left to other people, even to the people for whom this kingdom shall be set up. "But it shall break in pieces and consume all these kingdoms." All these kingdoms before spoken of are to be broken and consumed by this kingdom—by this people who are to be raised into a kingdom; and it shall stand for ever; their reign shall be everlasting.

The second prophecy called symbolical, is in *Dan.* vii. 7 to 14. "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold in this horn were eyes like the eyes of man, and a mouth speaking great things. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time. I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Explained, *Ib.* 23 to 27. "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall subdue three kings. And he shall speak great words against the Most High,

and shall wear out the saints of the Most High, and think to change times and laws : and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

This fourth beast is allowed to be the Roman empire, divided into horns, or different governments or kingdoms ; in other words,end, as it is at present apportioned. This prophecy, if not explained by the angel to Daniel, might have been called symbolical ; but after the angel explains it to the prophet, it is certainly as literal as future events can be made. "The fourth beast shall be the fourth kingdom upon the earth ;" the Roman empire, "which shall be diverse from all kingdoms," republican or imperial. "And shall devour the whole earth." All the civilized world shall be conquered by the Roman republic, or empire. "And shall tread it down, and break it in pieces. And the ten horns : out of this kingdom ten kings shall arise : and another shall arise after them, and he shall be diverse from the first, and he shall subdue three kings." Out of the Roman empire shall arise a divided kingdom, (.....end,) of several kingdoms or branches, the root of which shall be in the Roman empire. The little horn subdues three divisions—is not like the first, neither republican nor imperial, but a kingdom founded on religion. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws ; and they shall be given into his hand until a time and times and the dividing of time." He shall teach a false religion, contrary to the worship of the Most High, the true God, "and shall wear out* the saints of the Most High." He shall cause persecutions against the Jews, and think to break down the Jewish festivals appointed at set times, and change the laws of God ; and the Jews shall be given into his hands, &c. "But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end." But at the expiration of

* Exterminate in part—force into a semblance in part—persuade in part—and bribe in part—all this is wearing out. It appears, protestants are resolved to show the world they have all the features of this dominion—that they are as much the horns of the beast as the catholic.

the above term, this ecclesiastical dominion is to be taken away. Not only so, it (the dominion) is to be consumed and destroyed unto the end; this religion, on which the dominion is founded, is to be consumed and destroyed. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." When this rule is destroyed, the Jews are to have the dominion, and be universal.

This our preacher calls *intimations of figured prophecy, symbolical*. We will now examine what he terms literal prophecy. He proceeds—

"Such are the intimations conveyed to us in the language of figured prophecy; intimations abundantly plain and intelligible, even if nothing more had been said on the subject; but with the language of figured prophecy the language of literal prophecy exactly corresponds.

"In the last days," we are assured, "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it." *Isa. ii. 2.*

"The earth shall be full of the knowledge of the Lord, as the waters cover the sea." *Isa. xi. 9.*

"The Lord shall be king over all the earth: in that day shall there be one Lord, and his name One." *Zech. xiv. 9.*"

The prophecy alluded to *Isa. ii. 2.* is in these words: "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we shall walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall men learn war any more."

The very preface, in verse 1, tells us whom this prophecy concerns, to wit, Judah and Jerusalem. Recollect, it is conceded by the preacher, that this is literal prophecy; consequently, Judah here spoken of must mean the Jews, not the Gentiles; and Jerusalem their city, not the church. According to this *literal* prophecy,

then, Jerusalem is to become in those days the metropolis of the universe; and so far is this from showing that the Jews are to become a nation of itinerant missionaries, all the nations are to come to them to be taught; all nations are to agree together to go up to the mountain of the Lord, to the house of the God of Jacob; "for from Zion shall go forth, the law, and the word of the Lord from Jerusalem;" they are not to itinerate; the nations are to come to them, to Jerusalem, to Zion, to receive religious instruction; and consequently all national disputes will be brought to them to be judged of, at the metropolis of the universe; "and he will judge between the people, and exhort the multitude of nations, and with effect teach them peace." And as after this there will be no more necessity for the sword, or national warfare; the science of war will be entirely superseded, and be no more taught.

The next literal prophecy mentioned by the preacher is found *Ibid.* xi., and is treating of the same time and events as the preceding in chapter ii., the peace-teaching and peace-enforcing kingdom of Israel, under the Messiah. And it is remarkable, that the prophet, who speaks (as it is allowed) literally, says, (ver. 10.) "And in that day there shall be a root of Jesse, which shall be placed as an ensign to the people, to it shall the Gentiles seek: and his rest shall be glorious:" that is, the day for the Messiah, not before; every Messiah taught of before this is *הכל ריק* vanity and emptiness. To *him* shall the nations seek; not to any former one; and *his* rest shall be glorious. His rest only shall be glorious, but the rest of every other false Messiah will, on the contrary, be inglorious; consequently, any Messiah, so called, who has, will have, or has had, an inglorious end, is not the Messiah here intended; for his rest is to be glorious. And the consequence of this will be, as mentioned in the text particularly quoted by the preacher, "The earth will be full of the knowledge of the Lord as the waters cover the seas."

The third acknowledged literal prophecy is from *Zech.* xiv. 9; and the words quoted are fully sufficient to *overthrow the whole foundation of the doctrine the reverend gentleman teaches.* "The Lord shall be king over all the earth. In that day shall there be ONE Lord, and his name ONE." In times before that day shall have come, some will hold the essence of the deity is plural, but in that day, when the earth shall be full of the knowledge of the Lord, there will be no such doctrine held—

he will be acknowledged universally ONE, a UNIT. In days prior to that day, his name will be called on as several, to say, In the name of the *Father*, and of the *Son*, and of the *Holy Ghost*; but in that day, this will be entirely done away; the world will be convinced of the error, and in consequence his name will be ONE, not THREE. Remember always, this is literal prophecy, and, literally speaking, One cannot mean or signify Three, or any thing more than a perfect Unity, indivisible into portions or parts.

Our preacher has made a concession whichians had better look to, to wit: "The predicted universal dominion of the Son of Man," (that is, the dominion of the kingdom of Israel, which is represented to the prophet in the likeness of the son of a man,) "but which the angel (verse 27.) explains to signify the saints of the Most High, shall take the kingdom;" (though, no doubt, the kingdom under the Messiah is intended;) "so that all people, and nations, and languages, should serve him, is not established till after the day when the fourth great empire, in its last form of sovereignty, shall be utterly destroyed." The question then must occur to every inquirer, is the fourth empire, in its *last form of sovereignty*, utterly destroyed? is not the fourth empire, in its last form of sovereignty, now in the plenitude of power and dominion? is not the present order of things the reign of the horns of the beast—the kingdom sprung out of the Roman empire? and was the Son of Man (to use the preacher's language) brought into view at all, till after the beast in its last form has been? and is not universal dominion, immediately on his coming given to him? How, then, can you teach that the Messiah came in the *first* form of the Roman empire? The Messiah does not appear till the rule of the fourth beast is destroyed, even in its last ramification, that is, the religious dominion of the little horn, together with the other horns, as well as the body of the beast, the whole dominion, is first destroyed. The beast is slain, and his body given to the burning flames, before the Son of Man (the Messiah) is at all brought forward. This itself is proof sufficient that Messiah is not yet come; for we cannot expect him to come till *after* the fourth kingdom, in its *last* form of sovereignty, is destroyed, which, the preacher allows, is not yet done.

In return I very willingly concede to the preacher the prophecy of the revelation of John being figurative; and not only so, but symbolical; that is to say, figurative, and symbolical of whatever

might happen: something must conquer, and whatever does conquer, is the crowned bowman. Let it be remembered, at all events, that the symbols and figures of the Scripture prophets (Daniel, Isaiah, and Zechariah,) are all explained, and consequently made literal. Not so with John; the writer of that book thought proper to leave it in symbol, in figure: one can hardly figure a case of which it might not be said to be a symbol.

"Now it is perfectly clear, that the accomplishment of these and many other parallel prophecies would have been frustrated, if the conversion of the Gentiles had gone on equably and rapidly in proportion to its original progress; for, had the whole Gentile world been converted in the course of the first nine or ten centuries; there would have been no room for the accomplishment of those numerous predictions, which fix their general conversion, upon a grand and national scale, to the latter ages. Hence every prediction of this nature involves an intimation, that a long stop would be put to the progress of the Gospel, during a middle intervening period: so that after a certain number of the pagan nations should have been converted during the first ages, a pause (as it were) would take place; and then at length, in the last ages, all those, which had hitherto remained in a state of moral darkness, would be happily and triumphantly brought within the pale of theian church.

"Thus explicitly is the fact itself recognised in Scripture. But it is more than recognised; the *rationale* of it (if I may so speak) is also most fully and lucidly explained; and upon this *rationale*, I have ever thought the importance of a Society for the express purpose of converting the house of Judah to be pre-eminently established.

"The truth is, that, whatever partial success may attend missionary exertions, in regard to individual Pagans or Mahomedans, the Gentiles will never be converted nationally and upon a large scale, until the Jews shall have been first converted: and the ground of this very important position is, that the converted Jews are destined, in the unsearchable wisdom of God, to be the only finally successful Missionaries to the Gentile world."

How, and in what manner, the conversion of the Gentile world toianity had any thing to do with the above prophecies, or on the supposition that Mahomedanism had not gained so many converts as it has, and continues to gain; on the supposition, I say, that this was otherwise, that all India and China, who have (we will say) not at all heard of the name of God, either throughian or Mahomedan missionaries, had all been converted toianity; in what manner this would affect the prophecies above quoted, I cannot see. Would it at all, in the fulness of time, hinder the Messiah from coming? Would it hinder the fourth kingdom in its last form from being overturned? or stop the universal dominion of the saints of the Most High? Would it put a stop to the increase of the knowledge of the Lord? or would it deter mankind, when they shall attain such knowledge, from acknowledging it, and saying with us, The Lord is ONE, and his name ONE? Neither

can any one in his senses, in these prophecies see any promise of the Jews becoming itinerant missionaries ofianity, or even of Judaism, to the Gentile world. Is it not plainly foretold, that the Gentile world are to come to Zion and Jerusalem to serve the Lord and receive instruction? There is nothing that I can see, alluding to any such event as Jews becomingian teachers. From all that has been said by the preacher, who can see any recognition, much less an EXPLICIT recognition, in scripture, of this *rational, lucid* explanation? as the preacher styles his sophistry.

(To be continued.)

DEA'S LETTERS.

(Continued from p. 120.)

OUR next inquiry is, first, Who were the persons that met in council to establish a new canon. And, secondly, What authority they had for so doing.*

As to the first question, from the best authority we can collect, they plainly appear to have been a set of men entirely unqualified for such an undertaking; that a majority in these councils was always formed by faction and intrigue; that the members were led by interest, prejudice, and passion; that they were contentious, ambitious, ignorant, and wicked. The judicious Mr. Chandler gives such a character of the Fathers, such a description of all general councils, as must convince how improper they were, and what little authority their determinations ought to have. I shall therefore transcribe a few passages from him. "As to the Fathers, (says he) "it is infinite, it is endless labour to consult all that the Fathers have written; and when we have consulted them, what *one* controversy have they *rationaly* decided? how few texts of scripture have they critically settled the sense and meaning of? how often do they differ from one another? and in how many instances from themselves? those who read them, greatly differ in their interpretations of them, and men of the most contrary sentiments, all claim them for their own: Athanasians, and Arians, all appeal to the Fathers, and support their principles by quotations from them. And are these the venerable gentlemen, whose writings are

* The council of Laodicea was the first that established the New Canon.—They convened towards the end of the fourth century.

to be set up in opposition to the Scriptures? are creeds of their dictating to be submitted to as the only criterion of orthodoxy? or esteemed as standards to distinguish between truth and error? away with this folly and superstition! the creeds of the Fathers and Councils are but *human creeds*, that have marks in them of *human frailty and ignorance*.”*

Another eminent person declares himself thus: “The Fathers, you say, (whom you regard as the propagators of theian religion,) must necessarily have been men of true piety and knowledge; but it has been mentioned and proved to you by a great number of instances, that the Fathers have not only fallen into very gross errors, and been most profoundly ignorant of many things which they ought to have known; but further, that most of them have more or less suffered themselves to be lead by passion: so that their conduct has been found frequently to be such as is neither regular or justifiable.” Again, “In the first ages ofianity, and those that followed after, the men most applauded, and who bore the greatest character in the church, were not always those that had the greatest share of good sense; or were the most eminent for learning and virtue.”† As to general councils, “I think it will evidently follow from this account,” (says Mr. Chandler) “that the determinations of councils and decrees of synods, as to matters of faith, are of no manner of authority; and carry no obligation upon anyian whatsoever. I will mention here one reason, which will be itself sufficient if all others were wanting, namely, that they have no power given them in any part of the gospel revelations, to make these decisions in controverted points, ~~and to oblige others to subscribe to them~~; and that therefore the ~~pretence~~ to it, is an usurpation of what belongs to the great God; who only hath a right to prescribe to the conscience of men. But to let this pass, what one council can be fixed upon that will appear to be composed of such persons, as upon impartial examination can be allowed to be fit for the work of settling the faith, and determining all controversies concerning it? I mean, in which the majority of the members may be supposed to be disinterested, wise, learned, peaceable and pious men? Will any man undertake to affirm this

* Introduction to History of the Inquisition, p. iii.

† Barbin. Hist. and critical account of the Science of morality, ch. 10. See the whole ch. as likewise the 9th.

of the council of Nice? Can any thing be more evident, than that the members of that venerable assembly came, many of them, full of *passion* and *resentment*; and others of them were *crafty* and *wicked*; and others *ignorant* and *weak*. Did their meeting together in a synod immediately cure them of their desire of revenge? If not, their joint decree as a synod could really be of no more weight than their private opinions; nor perhaps of so much; because it is well known that the great transactions of such assemblies are generally managed and conducted by a few; and, that authority, persecution, prospect of interest, and other *temporal* motives, are commonly made use of to secure a majority. The second general council were plainly the creatures of the Emperor Theodosius; all of his party, and convened to do as he bid them. The third general council were the creatures of Cyril, who was their president, and the inveterate enemy of Nestorius, whom he condemned for heresy, and was himself condemned for rashness in this affair. The fourth met under the awe of Marcian; managed their debates with noise and tumult; were formed into a majority by the intrigues of the Legates of Rome, and settled the faith by the opinions of Athanasius, Cyril and others. I need not mention more; the further they go, the worse they will appear: as their decision in matters of faith were arbitrary and unwarranted; and as the decisions themselves were owing to court practices, intriguing statesmen, the thirst for revenge, the management of a few crafty interested bishops, to noise and tumult, the prospects and hopes of promotions and translations, and other like causes, the reverence paid them by manyians is truly surprising."*

"All the world saw" (says M. Burberyac, who quotes an author who cannot be suspected of any ill will towards the Fathers,) "the dreadful cruelties that were committed in the unhappy centuries: they maintained sieges in their monasteries: they battled in their councils: they treated with the utmost cruelty all whom they but suspected to favour opinions, which too often proved to be such as no body understood, not even those who defended them with the greatest zeal and obstinacy. These," says he, "are the great lights of the church—these are the holy Fathers which we must take for men of true piety and knowledge.†

* Introduction to Hist. of Inquisition, sec. iii. p. 100 to 102.

† Historical Acc. of the Science of morality, sec. x.

"One council," says another historian, "was summoned to annul what another had done, and all things were managed with that faction, strife and contention, as if they lay bound to quench the spirit of meekness and brotherly love, so often recommended in the gospel. Some were *banished*—some were *imprisoned*—and against others they proceeded with more severity, even to the *loss of their lives*."*

As to the second inquiry, What authority they had to establish a new canon. No other appears to me but their own; which, considering what sort of men they were, will never be allowed to be any authority at all: They produced none from Jesus; none from the apostles; neither had they any given but those very writings. They had no criterion by which they could distinguish among the variety of books that were then in the world under the name of the apostles, (if any were truly theirs,) which were so, and which not: and we do not hear a word of the least pretensions to any extraordinary assistance or revelation to this council from God; so that the authority which they imposed on these writings appears to have been entirely accidental, and depended upon their having a majority in their favour. And this I think is most that can be said of them, and the same might have befallen any of those writings which were rejected as spurious, had the majority of the council consisted of a contrary party; but what authority the opinion of the majority of any council can have, acting under the influence and motives before mentioned, is what every person must determine for himself.

COMMUNICATED FOR THE JEW.

(Continued from page 98.)

"He couched: he lay down as a lion, and as a great lion: who shall raise him up?" The meaning of this is, Israel will couch in those days as a lion, and the nations will fear to offend Israel, or raise him (Israel) up; as the former blessing has it, "Behold the people shall rise up as a great lion, and lift himself up as a young lion." The language is the same: Israel is always meant, whether the plural, them, or the singular, him, is used. The people, Israel, are always intended; and indeed the sin-

* Count of Echard; Rom. Hist. vol. iii. p. 57.

gular in this last verse is pointedly used to signify the people; nay, through the three blessings, is the singular used, applied, and referring to the people, to Israel. The blessings were certainly intended for Israel, and the prophet finally here finishes with, blessed is he that blest thee. Thee! why thee? why not you? because Israel is a noun of multitude, and will take a singular as well as a plural pronoun. Thus, then, God brought *him* forth out of Egypt, is the same as God brought them forth out of Egypt, and means the people, Israel, whom God did certainly bring forth out of Egypt, then within the memory of men, with signs and wonders, with a mighty hand and stretched out arm; as such it must be plain, that here St. Mathew has misquoted, and that there is not here the least distant hint, or even an allusion to a hint, of any such personage as Jesus of Nazareth. We will next consider *Hosea*, ii. 1.

"When Israel was a child, then I loved him, and called my son, out of Egypt." Who does the prophet here speak of as being called out of Egypt? Is not Israel the son here spoken of? Let any man not blinded or misled by the lying spirit, by the spirit of darkness, say who is here intended as the son who was called out of Egypt. When God sent his servant Moses to Pharaoh, he says to him, *Exod.* iii. 10. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth the children of *Israel* out of Egypt, and the message which God sent by Moses to Pharaoh is recorded *Exod.* chap. iv. 22. "And thou shalt say unto Pharaoh, thus saith the Lord; *Israel* is my son, even my first born, and I say unto thee, let my son go, that he may serve me: and if thou refuse to let *him* go, behold I will slay thy son, thy first born. It is consequently plain, *ISRAEL*, the nation, is by God called his son, his first born. Is there then any impropriety in the prophet saying by the spirit, "When *Israel* was a child then I loved him, and called my son (*Israel* meaning) out of Egypt? and truly when *Israel* came out of Egypt he was but a child; only 600000, but in the days of *Hosea* *Israel* had grown to manhood. Look at the next verse in *Hosea*. "As they called *them* so they went from them, they sacrificed unto Baalim, and burned incense unto graven images." God called his son *Israel* out of Egypt by the agency of Moses and Aaron, and even while Moses and Aaron were by their ministry yet calling them, they (*Israel*) went from them (Moses and Aaron) and sacrificed unto Baalim, and burned incense to graven images, vide *Numbers* xxv. 1, 2, 3. "And *Israel* abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods, and the people did eat, and bowed down unto their gods, and *Israel* joined himself to Baal-peor."

Now what hint, or the least distant allusion towards a hint, is there

here concerning Jesus of Nazareth? did Jesus, on being called out of Egypt, go from them *and sacrifice unto Baalim*, and burn incense to graven images? and supposing he did, (which none will pretend) will the pronoun *they*—they burnt incense, apply to Jesus? The writer of the book of Saint Matthew tells us that Jesus was taken down to Egypt, and was there till the death of Herod, “that it might be fulfilled which was spoken of the Lord (Jesus meaning) by the prophet, (Hosea meaning,) Out of Egypt have I called my son,” (Jesus meaning.) What lightness, supposing Jesus had never existed, and the writer of the book of St. Matthew had never dipped his pen. Was not that which was spoken by Hosea perfectly fulfilled, long before he spoke it? Does not Hosea speak in the past time, *was* a child, *I loved and called*? The words quoted, “Out of Egypt have I called my son,” are no where to be found as spoken by any prophet! It is altogether a mis-quotation, for the nefarious purpose of accommodation. O.

COMMUNICATED FOR THE JEW.

To the Rev. Truman Marsh, Vice President of the Auxiliary Society at Litchfield “for meliorating the condition of the Jews.”

פִּי שֶׁלַחַת בִּרְעָה וּלְשׁוֹנְךָ תַצְמִיד מִרְכָּה :

“Thou givest thy mouth to evil, and thy tongue frameth deceit.”—*Ps. l. 19.*

Letter First.

SIR :

HAVING read in the VIIIth number of “Israel’s Advocate,” the extract of a sermon, said to have been delivered by you in Litchfield, on the 14th of April last, to an auxiliary society in that place, formed for the avowed purpose of “meliorating” [as it is called] the condition of the Jews, to which nation I belong; I was forcibly struck with the inconsistent manner in which you addressed your audience, and the unmeaning nature of the arguments you used, to induce them to embark in the visionary project of converting the Jews toianity.

The most potent reasons which you assign for engaging in this “.....ian duty,” are the suffering we have endured at the hands ofians; the cruel persecutions they have inflicted; the means employed to revile, debase, and oppress us, by declamations of your ministers of the gospel; by employing the arm of the civil magis-

trate ; in the abuse of the press ; and in the " odious and diabolical " ridicule of the public stage. All these methods of insulting and degrading the Jew, in almost every country, and among almost every people, are censured by you in a language which would bespeak the philanthropist, and justly entitle you to the name of " Israel's Advocate," were it not that, in the same discourse, you use epithets of a nature so opprobrious when referring to our nation, as at once stamps you its enemy ; and places it beyond all doubt, that if you were not restrained by the liberal institutions of the country, you would go as great lengths in reviling, abusing and persecuting us, as the Europeans, whom you charge with being influenced in their " mal-treatment of the Jew," by " prejudice and bigotry."

You speak of us as a people manacled by ignorance—fettered by false zeal ;—as an infatuated nation—and owing our existence at the present moment, merely " to attest the truth ofianity." If such an accumulation of charges, coming as they did, from the mouth of one pretending to have divine permission to utter the " oracles of God," are to be considered proofs of " kindness and charity " towards those against whom they were brought, and for whom you professed to entertain these God-like feelings, then must words have changed their signification, and what was formerly dictated by prejudice and bigotry—what was considered reviling, odious, and diabolical, in former times, must now be held liberal, kind and praise-worthy. We should rejoice, as a people, if modernianity had wrought so great a miracle ; nothing would incline us more to listen to what it teaches than a persuasion that its precepts were so amiable. But unfortunately for its credit, and more particularly for you, reverend sir, as one of its preachers, we find to our woful experience, notwithstanding your affected indignation at the prejudices and bigotry of other countries, and the terms of reproach with which they never ceased to load us ; that the same language used at the present day, produces exactly the same result ; that accusing us of ignorance, and false zeal, of being infatuated, and the objects of heaven's wrath, are the very means by which prejudices are engendered, bigots formed, and the scaffold and the faggot may be put in operation. You say that you once " thought the Jews were under the curse of the Almighty ;" but, on investigation, your " doubts have vanished." Why then hold us up to the world as

an ignorant, infatuated people, filled with false zeal, and on whom the Almighty had placed the seal of reprobation? You may attempt to explain these inconsistencies by quoting passages from your sacred books, which, it can easily be shown, have been made to authorize the greatest crimes ever committed. But if you expect to convince rational men, in this advanced state of human knowledge, that your intentions are good in resorting to abusive language, and villifying a whole people by calling them ignorant, false and infatuated, you will find yourself greatly mistaken. Rely on it, the day is past when these sophistical and unhallowed means were successful, and proved the foundation of the empire which designing men established in the human mind. The veil with which truth was concealed for ages must be rent asunder.

Reverend Sir, I have much more to say to you on this important subject—a subject dear to every true Israelite. Whether you think me ignorant or not, I shall persevere; confident in the expectation that the public, who can be the only judges between us, will decide in my favour, on whom you charitably place the mark of reprobation. A true descendant of the patriarch,

ABRAHAM.

FOR THE JEW.

STRICTURES ON ISRAEL'S ADVOCATE.—To. A. S. M. C. J.

From Israel's Advocate No. 9. page 148, &c.

“Important Information from Germany.”—The original letter, from which the following is an extract, was addressed by a valuable correspondent in Germany, to Mr. Jadownicky, at Princeton, and by him transmitted to the Board of Directors of the A. S. M. C. J. The information it contains will be found of the most gratifying kind; and its communication, *at this time*, is peculiarly seasonable, when the Board have under consideration the principles and plan upon which their contemplated settlement is to be conducted. The general principles and plan had indeed been arranged by a Committee of the Board, before the reception of this letter; yet it has served to confirm them in their contemplated purposes, and to encourage them in the prosecution of their benevolent designs. As yet the board have purchased no land; nor are the details of the plan of the settlement sufficiently matured to be laid

before our Auxiliaries and the public. In a matter of such vital importance to the future success of their efforts to meliorate the condition of the Jews, the Board would not be precipitate. It is believed, however, that their plans, when developed, will, with few exceptions, accord with the plan suggested by their valued correspondent, both as to its extent and general nature. Such a plan, we believe, an enlightened and liberal community will approve and support; and we hail the following information from Germany, as affording us the promise of a most auspicious commencement to our contemplated settlement.—*Ed.*

“Extract of a letter from a valuable correspondent in the Seminary at Stockhamp, near Düsseldorf, on the Rhine, lately established for the education of young Jewish converts for missionary labours, dated Stockhamp, April 29, 1823.”

No man interests himself more in the well-doing of your Society than myself; and I should certainly have addressed this to the editor of Israel's Advocate, if I had the smallest hope, or even the most distant expectation, of its receiving the least attention.

Although it can be of but little consequence to the public who this very valuable correspondent is, still some may question, where is the necessity to withhold his name. It could not possibly injure the writer, who has, it seems, a situation in the academy at Stockhamp. If there is no particular injunction of secrecy, why not give his name? and if there is, why not avow it? why put a stumbling block purposely in the way, that the blind may fall?

“Mr. and Mrs. ——— have written extensively on this subject to the Rev. Messrs. M'Leod and Frey.” This is undoubtedly the case; Mr. and Mrs. Blank have written to the gentlemen above mentioned. But why begin in this very place? is there a necessity to introduce this couple of Blanks, in order to bring forward any strong reasons or arguments they make use of to those gentlemen? has there been any public or other proposals made by this lady and her gentleman? and how do the above mentioned reverend gentlemen agree in the views of their correspondents? If the correspondence is private, the public has no business with it; but if of a public nature, it ought to be published, with their views and opinions of it.* At all events, why not publish the whole of the

* Do the views of these gentlemen differ from each other, or from the committee of the board? Is there any difference in opinion any where among the members of

letter received by Mr. Jadownicky? if it is so "gratifying and exhilarating," and its communication at this time so peculiarly seasonable, why are we stinted with so lean a portion as an extract? and why dress it so strangely in the Advocate? it appears like several extracts, not one.

We are next informed that Mr. and Mrs. Blank are very very pious people, of slender ability; that, notwithstanding, they will bring with them at their own expense twelve converts. "Now, if one individual should do so much, I believe that the 100 Societies in the United States would not do too much, if they should bear the expenses of the passage of 100 persons."

This sounds like a proposal coming from the Societies in Germany to the A. S. to pay the passage of the converts. The public have been hitherto led to believe the converts were to be brought here free of expense. Will the A. S. pay this importing expense? impossible! each convert will cost at least, by the time they arrive, fifty dollars, or five thousand dollars. This is too much for the Parent Society's funds. It is, however, proposed that the Auxiliaries shall pay this expense, a small tax of about fifty dollars on each auxiliary. But what appears strange is, that the proposal of the apportionment comes from the correspondent in Germany, and appears to be taken by the A. S. as the command of a superior.

It is strange, that the correspondent, the valuable correspondent at Stockhamp, on the 20th day of April, 1823, knew of the existence of the 100 societies in the United States. Is not this very unaccountable? I have not, neither can I have, any doubt but the case is as represented; but how it came so, is the puzzling question I cannot solve. The principal part of the societies were only since that time established. And is there yet 100 Societies in the United States? In the first yearly report of the Parent Society, published as presented May 9, 1823, I count about forty societies, including the A. S. How then could the correspondent in Stockhamp, near Düsseldorf, on the Rhine, in Germany, on the 29th of April, four thousand miles from this, have known of the existence of the 100?

"You must call the attention of the Board to this fact, that they have to expect at FIRST mostly poor people." One hundred poor

the Board, in the "plans of the settlement?" It looks very much like it;—indeed, I should not wonder if there was.

people! Suppose them arrived: they must be maintained. What will their maintenance cost, and how long will they remain a burthen? Will they cost less than five dollars per week? or, for the 115, (since we must presume Mrs. and Mr. — and the Doctor W——, having exerted themselves to the utmost, have become poor also and must be maintained) at five dollars the week, or \$575 per week.

“Let the world stumble at this, and condemn the new converts.” What can this language mean? and who uses this language? Is not this a threat, or at least a defiance to the world to stumble if they dare? This again is very strange language:

“A young physician, out of *love* to his fellow converts, is willing to forsake his parents, of whom he is an only son, and his relatives—to submit to the inconveniences of a voyage, and to be satisfied in the colony with a moderate living. Besides his employment as a physician of the colony, he will cheerfully give lectures to the missionary students on physic,” &c.

What have we here? and how much will a gentleman of his abilities consider a moderate living? Will he be willing to show the converts the most scientific method of yoking up a pair of oxen? how to place the geers* to a span of horses? how to handle the axe, the hoe, the sythe? how to drive a team? does he know the difference between the land side of a ploughshare and the point of a coulter? does he in short know any thing of and about farming? if not, of what use will he be to an infant colony? But he is a convert, and wants an establishment. Be careful, gentlemen: farmers and mechanics do not want to be taught the science of physic, or receive lectures, except from the pulpit: neither will they need the languages. Perhaps a teacher of the first rudiments will answer for the present. The saddler and shoemaker, indeed, may answer a good purpose: carpenters would also answer much better than cabinet-makers.

Is it possible the whole original plan is given up, and the Jewish colony is about to dwindle to a manufactory of trumpery? What can be the meaning of all this?

“I would again advise the A. S., as soon as possible, to purchase a good, but not too large, piece of land, where there is a pure air, good water, and sufficient woodland; and to erect upon it a sim-

* Harrow.

ple but spacious building, which may serve for the Missionary Institution, and also for the establishment of certain workshops, and for a temporary house of worship for the colony. For the colony must, at its foundation, be dedicated to God, for the diffusion of his gospel; for the glorification of his name, by co-operating for the conversion of the Jews. This must be, and remain the principal design of all such contemplated colonies. Yes, the whole colony must be entirely a religious institution, where it must never be forgotten that each individual, according to his talents, and all collectively, must harmoniously strive for the same object, the glory of God.

Let us adhere to this maxim, with all our might, and the contemplated work will then, and only then, proceed gloriously, even beyond all our expectations. This I have always requested in my letters, that a missionary institution should be established at the beginning of the colony. If the society do this, the brethren in, throughout the whole world, will be satisfied, and co-operate. Next to this, they must erect a large shop for the cabinet-making business. To prepare necessary and simple furniture for the future colonists. To afford useful employment for some time, especially in the winter, to those who have not learned a regular trade."

A simple but spacious building for the missionary institution; certain workshops; also, a temporary house of worship; next, a large shop for the cabinet making business. I was looking for log houses and barns, barracks and stacks of grain and hay, large fields and corn cribs, orchards, cider mills and presses, healthy smiling cherubs, and a country schoolmaster: and behold the reverse—a puttering manufactory and a doctor. I can give no opinion: what, I however ask, will be the cost of all this?

If the manufacturing plan is to be acted on, I see no use of bringing the converts here: can they not learn trades in Germany? Has not the Count Van Der Recke already converted a saddler into a shoemaker? Can he not as easily make some carpenters, blacksmiths, tailors, &c. when they have their trades perfect? Industry will give them a support either in Germany or in this country; ay, even in England. The advantage of this plan would be, should they emigrate to America with trades to their fingers ends, they

will be no burthen either to the A. S. M. C. J. or to society in general. They will become good citizens, and useful members, immediately on their arrival. On the other hand, they will be a burthen to society as long as they live; for if in Germany they are given to understand they will be recommended as candidates for emigration to America, on being perfect masters of their trades, it may stimulate them to exertion to perfect themselves, which will be to their benefit always. Then perhaps their state will be truly meliorated; but should they be brought here and put into workshops and manufactories, the excitement will be lost. They will depend on being maintained in idleness, or worse; for being converted. Remember it was a plan of the London Society, they could make nothing of it; you'll do as they did, leave it, when dear bought experience has taught you wisdom.

The fault lays in the root of the matter not being sound. You want converts: that you may glory over them. You wish, to use your own language, to meliorate their condition spiritually, and you can get subjects in plenty who will allow you to glory, but then they will not work; you must pay them. The societies in Germany will supply you abundantly at your proper cost and their immediate relief.

There is another question which naturally presents itself in this state or condition of the case. Of what use is the nursery of the Count Van der Recke? Do all these 100 converts, proposed to be sent for, come from his nursery? And since the valuable correspondent recommends gardening and a manufactory, does it not appear that the principal part of the converts are entirely raw, uneducated and unnursed, in the preparatory schools? We read of a saddler, a shoemaker, a turner, and a cabinet maker. These men there can be no fear of; they can live any where. If these are industrious men, should you even pay their passage, you will not endanger society. Again, your extract reports Mrs. —, Mr. —, and Dr. W—. What can they do but receive particular attention! Your correspondent recommends them, for such as "deserve to have some *attentions* paid to them." The intention is palpable. A governess, a governor, and doctor to the institution and colony of manufactories, workshops, garden, &c.; with an attentive salary annexed to each.

There only remains to notice the missionary institution and the

"two or three well informed converted men, that they may be educated in America for the gospel ministry."

If the intention is to educate these for the ministry generally, judge ye, if they are wanted in America, there can be no possible objection; but if they are proposed as missionaries to the Jews, particularly if you suppose they will have more influence on them thanian preachers, be assured the labour is lost. A Jew can never be persuaded such men are serious; nay, according to their own accounts, their appearance among Jews raises a feeling of horror! They consequently are not the proper persons to reason with, to persuade, to convince them; and therefore educating them for the ministry for that purpose, is worse than useless. Let me ask, how many Jews have been converted by the preaching of the Rev. Mr. Frey, in this country? Israel's Advocate continually solicits "accounts of conversions of any of that people, (the Jews,) which may have taken place in this country." None is communicated! And why? Would the Rev. Mr. Frey be remiss in an affair of that kind, if even a solitary case had happened to him? This shows such are never successful. In his late tour to the southward, who has he converted? There is but one way for you, if you are really serious; undertake it yourselves—publish those tracts, which you, in your paper promise us:—"Yea, do good or do evil, that we may see it, and be confounded together."

J.

If Adam's dissolution only commenced after he had eaten of the forbidden fruit, of what purpose was his eating in his holy state?

The above question is sent by aian subscriber to the Jew, requesting an answer without a sermon. As a Jew, I allow all the consequences of the question in one part, but not the phraseology. Adam, I presume, did eat in the original state. Adam was subject to a change while in that state; consequently, Adam eat to lengthen his then state. On his eating of the fruit of the tree of knowledge of good and evil, he died from that state immediately, instantaneously; for if we are only to allow that he did not die

on the day he eat thereof, but that on that day his dissolution commenced, I in my turn ask, hath God then lied? (God forbid the thought;) "for in the day thou eatest thereof thou shalt surely die." Adam's state, after his creation, and before his fall or death, being an holy state, I cannot understand. We read of holy angels, holy men, holy land, holy people; but this must be taken in a qualified and comparative sense, for in truth there is none holy but One. What Adam's change would have been, had he not fallen, we can have but little doubt of—acceptance, (as I trust will be the case of us all, if we do well.) And that his fall did not hinder his acceptance to life eternal, we may also gather from the text. He knew not good from evil. The serpent, who alone had knowledge, was cursed; not so Adam, or Eve. What is revealed in the text is mine; but I must understand it literally. What I do not understand by the text, are the hidden things which belong to God. I dare not be wise above the letter.

TO CORRESPONDENTS.

MOSES would be less exceptionable were he unveiled. He favours much the arguments of Eliphaz the Temanite.

ABRAHAM will oblige us by trimming the exuberant branches. He will be always received.

Our Philadelphia correspondent is reminded, we shall be happy to receive The Philanthropic Spirit of Gregoir. It would be pleasant, were all gospel ministers inspired with his truly catholic spirit.

THE JEW;

BEING A DEFENCE OF JUDAISM AGAINST ALL ADVERSARIES, AND PARTICULARLY AGAINST THE INSIDIOUS ATTACKS OF

ISRAEL'S ADVOCATE.

Vol. I. 1st day of the 8th month, MARCHASHVAN, 5584. No. 8.

Examination and Answer to a Sermon, delivered by the Rev. George Stanley Faber, Rector of Long Newton, Preached before the London Society for promotingianity among the Jews, on the 18th April, 1821, at the Parish Church of St. Paul's, Covent Garden. (Continued from page 136.)

He proceeds, page 7:

"Such I believe to be the true secret of the small emolument, with which we Gentiles attempt the conversion of the yet unreclaimed Gentiles. The fact of our little success is notorious and indisputable: the reason is, because an honour, reserved for others, neither will nor can be conferred on us. For, if it be the special allotted task of the converted Jews to effect the conversion of the great national mass of the Gentiles; nothing can be more clear, than that the conversion of that great national mass will never be effected by ourselves, whatever partial success may attend our efforts with insulated individuals. But, that such is the special allotted task of the converted Jews, is set forth with sufficient plainness in the volume of prophecy.

"Whether the language of prophecy be figurative, or whether it be literal, still it ceases not to maintain the same important position.

"Zechariah teaches us, that, in the day when the Jews shall be restored to their own land, and shall be delivered from their congregated enemies, 'living waters shall go out from Jerusalem;' and in the parallel passages of Ezekiel and Joel, which similarly treat of Judah's restoration in the last ages, these same living waters are said to flow out of the temple.

"The language here employed is, doubtless, figurative: but, though figurative, it is still perfectly familiar and intelligible to those who have paid even a moderate attention only to prophetic phraseology. As it is justly observed by Mr. Lowth, while commenting on the passage from Zechariah, 'the supplies of grace are often represented in scripture by rivers and streams of water, which both cleanse and make fruitful the ground through which they pass.'

"On this well-known principle, then, of interpretation, as the meaning of the three parallel prophecies is obviously the same, so it is hard to say what can be intended by the *efflux of living waters from Jerusalem, or from the temple, during the period*

which immediately follows the restoration of the Jews, unless it be the communication of the Gospel to the great body of the now unbelieving Gentiles, immediately after their own conversion. Under the image of a river flowing out from the temple of Jerusalem, the waters of which gradually rise until they become a mighty stream which cannot be passed over, and which itself communicates health and life whithersoever it cometh, is clearly and aptly shadowed out the beneficent progress of the Gospel from the metropolis of the converted and restored Israelites through every province and kingdom of the Gentile world."

Why "the language here employed" is figurative, and undoubtedly so, I cannot perceive. Nay, there appears to be a necessity that it should be literally fulfilled. Jerusalem will become very large and populous. They formerly were very much troubled for water. They never had a sufficient supply of fish; neither was Judea itself extraordinarily watered. They had no navigable rivers except Jordan, and that is entirely inland, rising at Mount Lebanon, and falling into the Dead Sea; and nothing can be conceived more convenient than a good supply of water in a warm climate. And why should the promise of a good supply of spring water, a plentiful supply of fish and fruit, be thought beneath the majesty of Heaven, when he condescends to promise to level the mountains and inequalities of the ground about Jerusalem? "All the land shall be turned as a plain from Gibeon to Rimmon, south of Jerusalem: and it shall be raised up, and inhabited in its place, from the gate of Benjamin, unto the place of the first gate, unto the inward gate, and from the tower of Hananeel to the king's wine-presses. *Zach. xiv. 10.* He condescends to promise us good pasturage and bread, clean fodder for the beasts,(1) plenty of water on the highest grounds, the very top of the mountains.(2) In another place, "Instead of the thorn shall come up the fir tree; instead of the brier shall come up the myrtle tree."(3) In another "A multitude of camels, gold and incense,(4) and servants to minister and wait on us;(5) fir, pine and box; silver, iron;(6) joy and rejoicing; long life; stability.(7) In another place, our joy is promised to satiety; again we are promised health,(8) plenty of fruit and increase of the earth. Nay, in his goodness he even condescends in different places to assure the ladies their peculiar enjoyments, dancing, yes, and merry making; and here we are promised fish and navigable streams: but

(1) *Isaiah xxx. 23.*(2) *Ib. xxx. 25.*(3) *Ib. iv. 13.*(4) *Ib. lx. 6.*(5) *Ib. xiv. 2.*(6) *Ib. xi. 13.*(7) *Jer. xxxi. 13.*(8) *Ib. xxxi. 14.*

this the preacher thinks too much for the miserable Jews. What ! a stream joining the Mediterranean Sea and the Pacific Ocean, which will make their country, Judea, their city Jerusalem, the centre of trade for the universe ! This must not be. Let us make it figurative : let it signify grace : and instead of permitting them to enjoy this grace at home, let them be sent on missionary journeys. The undoubtedly learned and reverend Mr. Faber has either on conviction or for some other reason, joined in our explanation of the prophetic promises. He will not allow them to be spiritualized. He calls it "The once prevalent mischievous humour of what was called spiritualizing the prophecies." But does not Mr. Faber know, and does not the world feel, that this spiritualizing of the prophecies, is one of the chief corner stones of theian religion, which, when taken away, the whole edifice must fall by piecemeal to the ground ? Has not St. Paul erected the fabric entirely on that foundation ? Or, does the learned prelate think the world is not yet in a situation to listen to the *whole* truth ? Such I really believe are his thoughts, and which although perhaps he may be correct in, as to Europe ; but the case is different in America. Here even the religionist dare and will consider the arguments of his opponents. He has no expectation of confounding him by persecution. Here, even "error in opinion is tolerated ;" and only "reason left free to combat it." Cool dispassionate reason and argument are the only weapons of offence and defence used by all parties ; and although each in their several spheres play with the passions of their particular audiences, raising their hopes and alarming their fears, still among and with each other no address but that applied to the head, to the understanding, is or can be used with any, the least probability of success : and therefore here, truth, and truth only, and in toto, will finally have the victory, and here the people are ripe to receive it ; and preachers are in duty bound to teach it. To return to our subject : If the spring of water which is promised to arise within and flow out of the temple, and which is to form two navigable rivers, one falling into the Great (the Mediterranean) Sea, and the other into the Eastern or Red Sea, which are to be furnished with plenty of fish, and whose banks are to yield rich fruit trees, ever flourishing ; whose very leaves, being medicinal, are to serve as a commodity for exportation ("for the healing of the nations,") and which will

not be needed at home, being we have the promise of health without them; if this spring, these rivers, their concomitants and appurtenances, are to be explained away as figurative language, without any certain and defined meaning, what assurance can we have that all the rest of the promises before enumerated, are not also figurative? So that at last the learned Mr. Faber has only varied his attack: he loses no ground—he makes use of a figurative instead of spiritual meaning; either of which confounds the meaning of the promise, and makes prophecy mean any thing; for if we allow of figurizing, prophetic language becomes uncertain, being undefined, and may be made to have intended any event whatever that may occur. This was the case with the Pagan Oracles, and theian manner of explaining scripture prophecies, either by spiritualizing or figurizing is the same, and would bring them to the same fate, and deservedly so. Again, if this or these rivers of water are a figure of something else, the law, the gospel teachings,ianity, Judaism, old or new, the fish must also be a figure. The fishermen, the nets, the towns of En Rogel and Engedi, the trees, the fruit, the leaves, the vale of Shittim, and the temple itself are figures. It is a rule in writing not to mix figurative and literal language.* When these waters have found their vent in the sea, they are to be healed. This also must be figurative of something. The low places are to become marshy, and be given to salt.† This also must of necessity be a figure. Is the law, the gospel, the doctrines, or the graces, to stagnate and become putrid? The reverend, learned, Mr. Faber ought at least to have explained all these figures. But for argument sake, say the language is figurative. Whence can we gather that it is a figure ofian doctrine? Why not Judaism, or any other? What have we to point out to us the particular doctrine that is to emanate from the temple, which, in such case, is itself only a figure? I must conclude with these questions. If the former manner of explaining the promises by spiritualizing them, was a "*mischievous humour*," what will mankind think of this modern, nay, *novel* method of explaining them by figure? Is not the humour of it to the full as mischievous as spiritualizing, and liable to the same, nay to stronger objections, being entirely modern and novel, and without the least colour of authority? Does not rejecting the humour of spiritualizing, also

* Blair's Lectures.

Ezek. xlvii. 12.

reject all the writings of the Apostle Paul, they being built on this very method of explaining the scripture, called by the preacher, a "*mischievous humour*?" Is it not also full as arbitrary as the former humour, and certainly not infallible; for he will not, neither will those commentators he quotes, set themselves up for inspired writers? Again, by leaving the literal, and embracing either the spiritual or figurative meaning, do we not throw from us that which all allow infallible, and place our dependence upon explanations weak and fallible? Should we not thereby subject ourselves to the charge of hewing out for ourselves cisterns, broken cisterns, which will hold no water?

The preacher proceeds:

"What these three prophets teach us figuratively, others teach us plainly, literally and unequivocally.

"Isaiah tells us, that, when 'in the last days the mountain of the Lord's house shall be established in the tops of the mountains, all nations shall flow unto it. And many people shall go and say; come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.'"—*Isaiah*. ii. 1-3.

"From this passage we learn, that the figurative living waters, which flow from the temple immediately after the restoration of the Jews, are in truth the law and the word of the Lord; which similarly and at the very same period bring about the healing, or the life, or the conversion of all nations. Nor can we allow, agreeably to the once prevalent mischievous humour of what was called *spiritualizing the prophecies*, that the present Gentile Christian Church is spoken of in the predictions which have been cited. Isaiah is careful to tell us, that 'the word, which he saw, concerned Judah and Jerusalem;' and the whole context of the oracles of Zechariah, and Joel, and Ezekiel, proves, I think indisputably, that they are incapable of any other application than to God's ancient people, now happily converted and restored."

Do we indeed learn from this passage, any such thing? Do we learn more than that the law shall go forth from Zion, and the word of the Lord from Jerusalem? May not all this be, and may not Jerusalem be blessed with a living fountain of water, sufficiently large to supply the whole city, and which, dividing into two branches by continual influx of tributary streams shall become large rivers falling into the Mediterranean and Red Sea, one of which coming to עֵבֶל הַשִּׁטִּים *Aebal Hashittim*, will consequently take the bed of the Jordan, and through the Dead Sea and country of Edom to the Red Sea.*

* If the reader will consider, of what use otherwise, would the desolate country of Edom be to the nation of Israel? For according to *Ezekiel*, xlvii. &c. their border or frontier is thus to be bounded; north beginning at the Mediterranean, by Zedad,

Is it any reason, because we are promised the law and the word of the Lord, which are to be to us as rivers wherein no gallant ship shall pass, that we shall not also have the promised rivers for gallant ships, for fish, and in general for all the concomitants thereof, "for the abundance of the sea;" how otherwise is the trade of the Gentiles to be brought? "Is any thing too hard for the Lord?" Is not the whole face of nature to be changed in Judea, Moab and Edom? Valleys raised, mountains levelled and sunk? Is not the Mount of Olives to be cloven in twain in that day, part to remove north and part south, to leave a very large valley between, as far

Hamath, Berothan, Sibraim, Hazar, Hattican to Hauran. Eastward they will be bounded by Hauran, Damascus and Gilead, and Ammonites to the Eastern Ocean.—Southward from and including Tamar to Kadesh, and the Nile to the Mediterranean. Westward the Mediterranean. Consequently their country will include from the Euphrates to the Nile; "from river to river and from sea to sea." I know Jarchi considers Tamar to signify Jericho, and the East Ocean to mean the Salt Sea;† but he cannot be correct; for this would, and does exclude all the land of Gilead, which is expressly included, and Jericho is situated on the west side of the Jordan, while the whole of Gilead, is on the east side. The whole country formerly possessed by the tribes of Reuben and Gad, as well as Gilead, will also be excluded. He indeed includes the country of Philistia and Edom, or Seir,‡ but we are also promised Ammon and Moab; and a very large country will be necessary, considering the vast influx of strangers. There will be first the whole of the ten tribes of Israel, who, if they have increased as the Jews have increased, will be numerous indeed. Secondly, the Jews, and although we fearfully look for a falling off among us in the day when he will make up his jewels, we know the אֲשֶׁי אֲדֹנָי *ashey adonay*. Forsakers of the Lord (the apostate Jews, are to be taken from amongst us, yet we hope God, who in his mercy chooseth Jerusalem, will withhold satan, and preserve our brethren from sin, that heinous crying sin, meriting the fearful doom of annihilation. But this number, which we cannot but hope will be but small, will be richly and largely made up by the Gentiles, who will join themselves to the Lord; for after the war of Gog, when God will the second time raise his hand to gather the Jews from among the Gentiles, so that no more shall be left there,|| will also come a very large concourse of Gentiles, far more numerous than the Jews, as it were ten to one.‡ And large as this country is, it will be very densely peopled, particularly about Jerusalem; and there will necessarily be wanted a larger supply of both animal and vegetable productions than the country can possibly produce, and which, by the trade of the universe centering at Jerusalem, will be richly supplied with foreign grain, and these rivers teeming with life, will assist in the supply of animal food.

† Sea of Sodom, or Dead Sea.

‡ If Edom be included, we are to be bounded by the Red Sea, Ezion Gaber, being a port on the shore of that sea, lying in the country of Edom, the truth is, undoubtedly, Edom shall be a possession, Seir also a possession for his enemies, and Israel shall do valiantly.—Num. xxiv. 18.

|| Isa. xi 11.

‡ Zec. ix. 23.

as Azal? *Zach.* iv. 4, 5. or do you intend to figurize the whole? Truly their force is not right. Does not Isaiah in this text mention articles of trade, both general and particular? Abundance of the sea, the wealth or trade of the gentiles, camels, dromedaries, gold and incense, flocks, rams, nay the ships of Tarshish are to come! How will they come without rivers to navigate? The fir, the pine, the box, in short, let the inquiring reader peruse with care the ix. chapter, and I trust he will not see with the preacher.

Who will point out to me in this chapter (or elsewhere) that "the house of Israel is described as the appointed instruments of conveying the LIGHT OFIANITY to the Gentiles? Who can show me in this prophecy (allowed to be literal) anything like gospel? 1st. The Jews are throughout represented as brought, and being brought back to their own country to stay there, and the Gentiles coming to them. 2dly. They indeed will be taught THE LAW and the WORD OF THE LORD. Not the gospel and the words of men. God, who hath made all things known to his prophets, has not left us in the dark as to what is to be taught. I refer my readers to the following texts:

"Awake! awake! O Zion, put on thy strength! Thou holy city Jerusalem, put on thy beautiful garments: for from henceforth shall no more come in unto thee the uncircumcised and the unclean. *Is.* li. 1.

Is. lxvi. 23. "And it shall come to pass that monthly on each new moon and every Sabbath, according to its Sabbath, shall all flesh come to worship before me, saith THE LORD.

Zaph. iii. 9. Then will I turn to all people a pure language, that all may call on the name of the Lord, to serve him with ONE burthen."

Zach. xiv. 16. "And it shall come to pass that every one that is left of all the nations, which are to come against Jerusalem, shall yearly go up to worship the King THE LORD OF HOSTS, and to keep THE FEAST OF THE TABERNACLES."

Ib. ver. 9. "And the Lord shall be king over all the earth. In that day THE LORD shall be acknowledged ONE, and his name ONE."

By the above texts it must appear, 1st: That *all flesh* will be obliged to perform pilgrimages to Jerusalem; that there consequently will be a continual influx of strangers. 2d: That they will wor-

ship God as a unit ; that the religion of all the world will be alike, without the least difference ; that all must come to Jerusalem, where they cannot enter unless they are circumcised, in consequence that all the world will be obliged to be circumcised ; that once in every year all the world will have to send a representation to Jerusalem, and be obliged to observe the feast of the seventh month, called the feast of the tabernacles. Now if this is not saying that all the world shall be of the Jewish religion, converted to the same religion as they are, then words have no meaning. Jews worship God as one, as a unit—Jews observe circumcision—Jews keep the feast of the tabernacles yearly—Jews also would gladly worship at Jerusalem.

Now had it said that the world “all flesh,” should acknowledge a Trinity, that all should be baptized, that all should be obliged to observe the feast ofmas, who would have been able to gainsay ? But it was the intention that all should becomeians ; aye, even that Jews should be converted toianity, and to teach it to the Gentiles. But the exact contrary to this is the real state of the case. Instead of acknowledging God as a plurality, it expressly says One, a unity. Instead of saying the world shall be baptized, they are to be *circumcised*. Instead of their being obliged to keepmas or any otherian festival, it is expressly said, unless they keep the festival of the tabernacles, a *Jewish festival*, they will have no rain, or have the plague. The conclusion of all this is, that all the world will become of the Jewish persuasion, and be of their religion, which is the only true religion. To conclude, I must crave my readers’ attention to the following prophecy, delivered nearly 3000 years since by a man of God, acknowledged ever since by the Jews as a prophet of God, and by theians also. I believe he was a Levite of the order of the Priesthood, born in the town of Anathoth, in the land of Benjamin. Among other prophetic writings he has left us on record the following : *Jer. xli. 16, 17.* “And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name *the Lord* liveth ; as they taught my people to swear by Baal, then they shall be built in the midst of my people. But if they will not hearken, I will utterly pluck up and destroy that nation, saith the Lord.”

DEA'S LETTERS.

(Continued from p. 139.)

I REMEMBER having read, but in what author I cannot at present recollect) in a controversy between a ian and a Jew, the latter made several objections to the authority of the New-Testament, which the other not being able to clear up, returned this remarkable answer: "The authority or divine inspiration of the New Testament was as well grounded as that of the Old; That there was no objection which could be made to the New Testament, but might with equal propriety be made to the Old."

I think there cannot be a greater instance of distress, or rather despair, than when a disputant, rather than yield, is obliged to give up the very principles on which alone he can support his cause.* A fine method this to convince the Jews of the authority of the New Testament, and at one stroke to silence them. But if they have no other arguments to establish its authority, we may declare they never will be able to work their conversion: for how can a ian consistently call himself by that name, unless he admits the authority of the Old Testament? for if he gives that up, must he not give up his religion at the same time? It is of such, who notwithstanding, would be thought ians, that an author, very judiciously observes, "if they really imagine that ianity hath no dependance on Judaism, they deserve our tenderest compassion, as being plainly *ignorant* of the very elements of the religion they profess."† They must therefore admit as a postulatam, its authority: for was not the Old Testament cited by the Apostles for every thing they pretended to prove? and is it not the Old Testament which they pretend is fulfilled in the New? Can any one, then, pretend to be a ian, on rational principles, without admitting the authority of the Old Testament? Can they either deny or lessen its authority? Therefore, there needs not any proof from us, to ians, for the authority of the Scriptures called

* The distress of Israel's Advocate is a far greater instance of despair as they have no arguments to propose, except the wicked, impious offer of Temporal melioration.—*Ed. Jew.*

† Warburton's *Deleg.* vol. 1. B. 1. Sect. 1. p. 6.

by them the Old Testament ; to produce any, would be both labour and time lost, because they must admit its authority, or they cannot beians. The case of the Jews in respect of the authority of the New Testament, is quite another thing ; and this they must all know and acknowledge. Besides, they well know the doubts which subsist concerning the books of the New-Testament. The learned Doctor Beveridge says :

"No one can be ignorant that some of the truly canonical books of the Apostles were doubted of, in the three first centuries ofianity."* And again, "Amongst all the more ancient writers of Ecclesiastical matters, you will hardly find two that agree in the same number of canonical books."† "The writers of those times," says the famous Dodwell, "do not chequer their works with texts of the New Testament ; which yet is the custom of the moderns, and was also theirs in such books as they acknowledged for scripture ; but they most frequently cite the books of the Old Testament, and would doubtless have done so by those of the New, if they had been received as canonical."‡

Now, from all these particulars, and what I before observed, it plainly appears, that the books of the Old Testament was the sole canon both of Jews andians ; and that in the first ages ofianity no other writings were accounted canonical ; neither had they any other scriptures but the Old Testament ; and all the evidence which is produced to prove that Jesus is the Messiah, must be taken from thence ; for no other evidence can be of any validity or authority ; neither could he claim the Messiahship but from the prophecies ; and, therefore, Jesus is constantly *made to refer* to the evidence of the Old Testament. "In fine," says the most ingenious Mr. Collins, "Jesus and his Apostles do frequently, and emphatically style the books of the Old Testament *The Scriptures*, and refer men to them as their rule and canon ; but no new books are declared by them to have that character. And if Jesus and his Apostles have declared no books to be canonical, I would ask who did, or could, afterwards declare or make any canonical books ? If it had been deemed proper, and suited to the state ofianity, to have given or declared a new canon, or digest of laws, it should

* Gulex. Can. Vind. Edit. Elerico. p. 112. † Apend. Anter. Bibl. same p. 376.

‡ Depart. 1. in Iren.

seem most proper to have been done by Jesus or his Apostles, and not left to any after them to do : but especially not left to be settled long after their times, by weak, fallible, factious, and interested men, who were disputing with one another about the genuineness of all books bearing the the names of the Apostles, and contending with one another about the authority of every different book.”* “Indeed, to speak properly,” says the same ingenious person, “the Old Testament is yet the sole true canon of scripture, meaning thereby a canon established by those who had a divine authority to establish a canon, and, in virtue thereof, did establish a canon, as it was in the beginning ofianity.”† The Old Testament being, without dispute, the only scripture both of Jews andians, from that alone we are to judge of the office and character of the Messiah, and for this purpose it will be proper to extract a few of the many prophecies concerning the Messiah, his kingdom, and the events to happen in his time, the better to compare them with what is related of Jesus in the New Testament, in which they are said to be fulfilled.

EXTRACTS.

1. “In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the North to the land that I have given for an inheritance unto your fathers.”—*Jer.* iii. 18.

2. “Thus saith the LORD GOD, behold, I will take the children of Israel from among the nations whither they be gone, and will gather them on every side, and bring them into their own land, and will make them one nation in the land, upon the mountains of Israel ; and one king shall be king to them all, and they shall no more be two nations : neither shall they be divided into two kingdoms any more at all ; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions ; but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them, so shall they be my people, and I will be their God. And DAVID my servant shall be king over them, and they shall have one shepherd : they shall also *walk in my judgments, and observe my statutes, and do them.* And they shall dwell in the land that I have given unto Jacob my

* Grounds and Reasons, p. 16—17.

† Grounds and Reasons p. 13.

servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children for ever; and my servant DAVID shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant, and will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them, yea, I will be their God, and they shall be my people; and the nations shall know that I, THE LORD, do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.—*Ezekiel xxxvii. 21—36.*

3. “ And will I gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them, which shall feed them; and they shall fear no more, nor be dismayed; neither shall they be lacking, saith THE LORD. Behold, the days come, saith THE LORD, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute Judgment and Justice in the Earth. In his day Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our Righteousness: Therefore, behold the days come, saith THE LORD, that they shall no more say, THE LORD liveth, which brought up the children of Israel out the land of Egypt; But, THE LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries wherein I had driven them; and they shall dwell in their own land.”—*Jer. xxiii. 3—8.*

4. “ And in that day there shall be a root of Jesse, which shall stand for an ensign to the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that THE LORD shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an Ensign for the Nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the Earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off:

Ephraim shall not envy Judah, and Judah shall not vex Ephraim."
—*Isa.* xi. 10—13.

5. "Therefore thus saith **THE LORD GOD**, now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; after that they have borne their shame and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am **THE LORD** their God, which caused them to be led into captivity among the Nations: but I have gathered them unto their own land, and have left none of them any more there, neither will I hide my face any more from them, for I have poured out my spirit upon the house of Israel, saith **THE LORD GOD**."
Ezek.—xxxix. 25—29.

6. "And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem."—*Isaiah* xxvii. 12, 13.

7. "Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land, and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them, and the places round about my hill a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.—*Ezekiel* xxxiv. 22—29.

8. "And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them that despised them; and they shall know that I am the Lord God. Thus saith the Lord God: When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God.—*Ezek.* xxviii. 24—26.

9. "As I live, saith the Lord God, surely with a mighty hand, and with an outstretched arm, and with fury poured out, will I rule over you. And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there I will plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.—*Ezek.* xx. 33—36.

10. "I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered, and I will be sanctified in you before the heathen."—*Ezek.* xx. 41, 42.

11. "Hear the word of THE LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he."—*Jer.* xxxi. 10, 11.

12. "Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north,

Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.'—*Isa. xliii. 5, 6, 7.*

It is needless to transcribe more passages declarative of these Great events of which the prophetic writings are full. From these and many other prophecies of the like nature, we may collect the office and character of the Messiah. But before we proceed, it is certainly necessary to define and explain the meaning of the word Messiah. משיח *Messiah or Mashiach*, as pronounced in Hebrew, signifies annointed, or the annointed one. It is applied to Kings, Priests and Prophets, as they were annointed to their office. Jews, therefore, by way of eminence and emphasis, called, and continue to call, that person whom God should raise up, and make the instrument for the accomplishment of such prophecies, as particularly describe, and foretell the delivery and glory of the nation, by this name. Now, if ians will prove that Jesus fulfilled these prophecies, they will then convert the Jews, for they require but little more.

(*To be Continued.*)

ABRAHAM'S LETTERS.

To the Rev. Truman Marsh, Vice President of the Auxiliary Society at Litchfield "for meliorating the condition of the Jews.

Continued from page 143.

Having in my last pointed out the inconsistent manner in which you treated the subject, when you addressed your audience relative to the *conversion* of the Jews to the religion you profess, I now take the liberty of offering a few remarks, for your consideration, on the particular topics introduced into your discourse.

You informed your hearers, although I cannot think you serious, "that the Jews have been preserved, as the awful monuments of Divine justice; as an evidence of the truth of Christianity, and for the completion of the *Holy* prophecies." How you can make it appear, that our preservation as a nation is a proof of the truth of that religion, the rejection of which, as you say, is the very

cause of that preservation, is a species of logic that I am at a loss to comprehend. *Preservation*, in my apprehension of the word, means to *save or deliver*; yet you wish to persuade your audience, that in our case, this saving or deliverance afforded, an "awful monument of Divine justice." It is true, you also told them, "that the history of the Jews furnishes one of those *prodigies* in the moral world, which we admire, but *cannot comprehend*;" and that when "*faith shall end in vision*, the dealings of God will become *more plain*, and all his ways to the children of men shall be *fully vindicated*."

If, then, our history is *incomprehensible*, by what authority is it that you take on yourselves to assert that our preservation as a nation is an "awful monument of Divine Justice?" If you are now groping in the dark, and waiting till "*faith shall end in vision*;" if the dealings of God are yet to become plain, and his ways stand in need of vindication, on what principle is it that you assume the right of not only speaking of the Jews in a language perfectly understood, but undertake to teach the world doctrines, which you acknowledge to be veiled in impenetrable mystery?" Either you know the mind and will of the Lord, or you do not know it. If you do *know* it, why tell us that it is *incomprehensible*? If you do *not* know it, of what avail is all your *preaching*, and of what use would it be to us Jews, were we with one consent to become your proselytes? We would then have given up the worship of the true God, and abandoned what even you admit to be his divine and obvious law; for an inexplicable system, which we could not comprehend in this world, and which, it cannot be shown, we could ever comprehend in the next.

The fact is, when the Almighty communicated his will to Moses and the Prophets, he did this in a language which could not be mistaken. It was palpable to the weakest conception, and did not stand in need of men's wisdom or men's sophistry to make it understood. The miracles, too, which were wrought, although not in its confirmation, it requiring none, were such as carried with them internal evidence of their being of God. No juggling, no slight of hand was employed to make them pass for reality. Even the magicians of Egypt, who were fully capable of detecting impositions of this kind, acknowledged to king Pharaoh, that the finger of the

Lord God was obvious in the mighty works performed by Moses and Aaron. Hence the reason why our nation has for so many centuries continued to maintain that uniformity of character, to preserve itself from mixing with other nations, which you consider a mark of divine chastisement. Had we, on the contrary, verged into the common stock, and all traces of the law been obliterated, we should then, indeed, have been an "awful monument of Divine Justice;" and you, and all the world would have been entitled to point the finger of *scorn* against us. The very circumstance which you would adduce as a mark of the vengeance of Heaven, is a proof that we have hitherto been under the protection of God, and that although, for wise purposes, he has thought proper to *scatter* us among the *nations*, his guardian arm still hangs over us, and thus serves as a pledge that he will, in *his* own time, restore us to our former rank and prosperity.

I know it is one of the leading doctrines of your religion, that it derives great support from what you call our reprobation. Before, however, you can expect that we should listen to this doctrine, you must prove that we are in reality reprobates; and you must do this, too, not by referring to books, which *we deny* to be of *divine* authority, nor to the sayings of men who were no better acquainted with the subject than yourself. This is a point which can only be determined by reason, and by the evidence of facts. It is, as it were, the very threshold of the discussion between Jews and ians, and until it is made perfectly plain, until even every shadow of an obstruction is removed, it will be vain to expect that you will make converts among our nation. If we have really been altogether forsaken by the Almighty in fulfilment of the *holy prophecies*, in which we all believe alike, it can be no difficult matter in you to point out these prophecies. You have not done so in any part of your discourse. You have, therefore, done nothing for your system, which remains as questionable at this hour, as it did to our forefathers when it was first propagated, say nearly two thousand years ago.

Lest, however, you should suppose that, in taking this ground, I wish to evade the question, I have now to apprise you that it is my intention, in future letters, to investigate fully the religion which

you profess, and which you offer for our acceptance. I shall in this way have greater scope for pointing out the reasons which induce us to hold to the law and to the prophets, in preference to a system which appears to us utterly unworthy of, and wholly unauthorized by the Divine Being.

(To be Continued.)

From the NEW-YORK OBSERVER of Oct. 4th, 1823.

"We understand that the Rev. C. F. Frey, having finished his present engagement, as agent of the American Society for Meliorating the condition of the Jews, intends spending the ensuing winter, at the South, chiefly at Charleston, S. C. to teach the Hebrew language."

Thus, then, the Rev. gentleman is resolved for Charleston; nay, he threatens to throw up the Gown, and try to get an honest living by teaching Hebrew—(for the communication in the Observer is no doubt from the Rev. gentleman himself.) Well—I wish him success in all his honest undertakings. But I somewhat think "the half has not been told." The House is divided against itself, without doubt; for was not this the case, they never would have permitted the Rev. gentleman to leave them for a paltry trifle. I rather am inclined to think the A. S. M. C. J. will fall "amicably into the hands of members of the Institution." Gentlemen, do not let him go from you for the sake of one—or even two hundred pounds! Let the poor man live! The labourer is worthy of his hire! You will not easily replace him; he is your only stay, your only hope. Consider, what were you before he undertook the Agency? What you are now is altogether his work; he has provided a feast of good things for you, and ye will not allow him a cover at the table: this is ingratitude. If you keep him with you, your hopes are small; if you let him go, they are extinguished.

For your interest (and his great love for his brethren according to the flesh) he gave up his living in Vandewater-street; and in one year has enriched you; nay, you owe your very existence to his plans from the beginning, as well as your present exalted stand-

ing ; and now, gentleman, you think you can do without him. True, "he wants to remove South:" he fears the West ; you therefore have a fair chance to be rid of him, if you are so minded. But if you guarantee him the agency for another year, with an increased salary, and quiet his mind in regard to the colony, his love for his Jewish Brethren will revive ; he will not leave you. Assure him he shall not be called on to settle in the colony, but have the Agency of Itinerancy in perpetuity, at an increased salary, according to your means, he will not then be so very strenuous an advocate for manufactories. Let his present salary also be 2000 dollars and travelling expenses ; it is not too much, all things considered. Perhaps, gentlemen, your very existence as a society depends on his staying with you ; preserve then your own existence, and retain the Reverend gentleman among you.

And you, the Rev. C. F. Frey, will not experience teach you wisdom ? have you suffered yourself to be dismissed the fourth time ? nay, this will make the fifth dismissal you will have experienced ! some honourable, as the present appears, and some but so so ! what will be the end thereof ? can you possibly expect to support yourself by teaching ? and teaching Hebrew ! is not half a loaf better than no bread ? true, you have not been well used in many instances, but, you know you have thrown yourself into the arms of judges, who will make no allowance ; as they imagine all partake of their own cold temperature, and have therefore been severe toward you. But think, reverend sir, and brother—*according to the flesh !* you must now be past the Ordeal ; "The heyday of youth," must be tame ; you might well, at this time of life, rest satisfied in your situation, and not seek to change. You have met with many disappointments in life, sufficient to teach a man of your wisdom content. Certainly you must have other views than merely teaching Hebrew, or you will starve. Remember, if you go south, your race is nearly run. All that is left to you now is to stay where you are, and join the Colonists. Do not quit the hold you have on the A. S. If you are wise ; they dare not leave you in your old age ; but if you leave them, they will stand absolved from all obligation.

TO CORRESPONDENTS.

Candidus asks too many questions. He has read No. 7. only. Will he peruse the former numbers, and then ask? With *Candidus*, Jews believe God is not partial, nor a respecter of persons, and that the righteous of the people of the world, of every nation, inherit everlasting life. In the language of the Rabbins, "the just men of the nations of the world have their portions in the world to come."

In the course of the work, all the questions stated by *Candidus* will be considered, and, we trust, satisfactorily answered.

Friend to Truth.—True, it is a pity; and a pity it is true. However, we dare not be personal.

Tbbil, is requested to keep his temper, and not insult a falling man.

An Inquirer requests an answer. He will please to recollect he has not as yet stated any question. When he thinks proper to send a communication, it will be considered.

N. and O. are received. One or both will appear in our next.

THE JEW;

BEING A DEFENCE OF JUDAISM AGAINST ALL ADVERSARIES, AND PARTICULARLY AGAINST THE INSIDIOUS ATTACKS OF

ISRAEL'S ADVOCATE.

יחן רשע כל למד צדק בארץ נכחות יעול וכל יראה נאות ה'

"Let favour be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord."—*Isiah* xxvi. 10.

Vol. I. 1st day of the 9th month, KISLOV, Nov. 5584. No. 9.

It is about fourteen centuries since the Gentiles have undertaken to convert the Jews toianity; and which they have continued to the present day without success. No possible method however cruel, impolitic, or destructive to morality, has been neglected; all means, however wicked and impious, have been resorted to, to produce the nefarious purpose. Mulks, robberies, assassinations, persecutions, massacres, martyrdoms, exilings, alienations, inquisitions, tortures, flatteries, persuasions, and bribes, have been used at various times, without producing the desired effect. Arguments have always been resorted to as an assistant mean of conviction, and invariably addressed conjointly with some of the above enumerated methods; but then these arguments have invariably been addressed to the Jews, they being first bound not to answer under the penalty of being accounted guilty of blasphemy.

The Jews, on the other hand, thus cruelly treated, have never gainsayed their opposers and persecutors, although their mouths were stopped from defending either themselves, or the cause of truth, for which they were suffering; they still treasured up their arguments, and whenever they perceived the least enlargement from oppression, have invariably answered their persecutors, who as invariably condemned and consigned those answers, as well as the writers (when they could lay hands on them) to the flames.

We however, yet have the writings of a Rabbi Isaac, the son of Abraham, and his disciples, of blessed memory;* we yet possess the work of Rabbi Lipman, to whom be peace of the Lord, and whose memory be held in reverence.† And besides many others destroyed by the enemy and oppressor, there yet remains to count, those of Saul Levy Mortera,‡ Isaac Orobio de Castro,§ and latterly David Levy, to all of whom be peace, and may our souls be bound with theirs in the book of life, to the resurrection of the just, together with all the righteous of the world—Amen. And, praises be to God, the God of spirits, we have his unerring word of prophecy preserved pure to us and our children evermore.

This then is the state of the question between theians and the Jews at this day. On the one hand the arguments are published in all the living and polite languages, encouraged and sought after, they meeting and fitting the prejudices of the world. On the other, published principally in the learned languages, and only sought after by the Gentiles, to be deposited in secret places, or destroyed, (excepting only the writings of David Levy.) It is no wonder then thatians have accused the Jews of being stubborn, stiff-necked, hardened, and blinded to the light of truth; and have followed the writer of St. Mark by applying to them the 13th verse of the 29th

* Chizuk, Amuna, or Buttress of Faith. Muniem Fedel. (Unanswered.) In Basnage it is thus noticed:—

“It must not be denied but that they had their defenders, at the head of whom we may rank Rabbi Isaac, the son of Abraham. This man declares that he spent his life in the courts of Germany, near princes, who often gave him marks of distinction. He had frequent conferences with Luther’s disciples, and it was against them he composed his Buttress of Faith. It must be confessed this book is one of the most dangerous that has been produced againstianity. The author runs through the whole gospel, and dwells upon all the passages of the sacred story that can furnish him with any objections; he enforces them briskly, and at the same time refutes theian’s answers. This book is translated into Latin, under the title of Munim Fedel. It were to be wished,” adds Mr. Basnage, “the learned translator had followed this author step by step, and confuted him.” Hist. of the Jews, B. 7. C. 30.

Rabbi Isaac did not finish the work; he began it, and while in progress, he entered into peace, leaving command with his disciples, who completed it. E. J.

† Syphur Nythsachun. The book of Irrefutable Arguments. The second edition lays now before me, was printed in Amsterdam, 115 years ago. (Unanswered.) E. J.

‡ The famous Tratado, de la Verdad de la Ley, in Spanish.

§ Prevencionis, Devinas Contra la Yana. Ido latria de las gentes, of whom Basnage makes mention in his history of the Jews, B. 7. C. 30.

“This learned person had a famous controversy with Limberch, concerning theian religion, which is published in Latin, but I very much doubt if the arguments on his side be fairly represented.” He suffered martyrdom in Lisbon. D. I..

chapter of Isaiah—"This people honoureth me with their lips, but their hearts are far from me. Howbeit in vain do they honour me, teaching for doctrine the commandments of men."* With all the above considered, it is no wonder that they charge the Jews with being judicially blinded; that whenever Moses and the Prophets are read, they (the Jews) have a veil before their eyes, as Moses had over his face, that the children of Israel should not see the glory of his countenance; with the author of the epistle of Paul to the Corinthians.—2 Cor. iii. 13, 14, 15.† Herefromians take their position that the veil is on the hearts of the Jews, when the Old Testament is read, to this day. That there is blindness somewhere, is acknowledged by both parties; each accusing the other of mental darkness; that it is judicial is also allowed;‡ but who is the party blinded is the question we shall now examine; in doing which, we shall take the text as it stands, (and not as the writer of St. Mark has been pleased to misquote it, in order the better to accommodate it to his purpose,) and explain it literally, according to the context of the whole prophecy, of which it only is a part.

We will begin with the 1st verse of chap. xxix.—Text. "Wo Ariel, Ariel! the city where David dwelt. Let them add year to year, destroying the festivals."§ Ariel is in the text explained to mean the city of David, to wit, Zion, the city of our solemnities. The spirit is introduced moaning for Zion, in order to comfort her, saying, "Let them, (i. e. the destroyers of Zion,) add year to year, let the time go on year after year, let them destroy the festivals, let them change times and laws according to their intent, to destroy the Jewish festivals.

Text 2.—"And I will distress Ariel, and there shall be (instead

* Mark, c. vi. v. 7.

† "And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart.

‡ Judicial blindness is not without a natural cause, which being removed, the blind will see, and the deaf hear.

§ The English bible has translated ינקפו חגים 'Chagim yinkofu, Let them kill sacrifices, but wherefore I cannot comprehend. חגים Chagim, will not be disputed to signify festivals, and נקפו Yenkofu, is from נקף Nakaf, to cut off, to destroy.

thereof) loud and low mourning, and it shall be unto me as Ariel."

The festival being taken away by the destruction of Ariel, is a distress brought thereon, instead of Ariel, it being destroyed, there will be instituted fasts instead of sacrifices of the festivals, instead of rejoicings loud and heavy moanings. The fast of the 9th day of Ab, the 17th day of Tamus, the 3d day of Tishree, and the 10th day of Tivath, these are the loud and low moanings, or, as the English Bible has translated it, heaviness and sorrow; "And this shall be accepted by me as Ariel," the same as if the festival service was performed in Zion.*

Verse 3.—"And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

Verse 4.—"And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

Verse 5.—"Moreover, the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly.

Verse 6.—"Thou shalt be visited by the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire."

The siege and destruction here spoken of, must be that of the Romans, for in the former desolation by the Babylonians, there was no thunder, earthquake, or devouring fire, which are all recorded to have taken place under the Romans, who, at one time, undertook to build a temple on the site of the old temple, when the materials, as well as the workmen, were destroyed by earthquakes, tempest, and fire.†

* The fasts were instituted on the destruction of the first temple by Nebuchadnezzar, and on the return of the Jews to Jerusalem, after the second temple was built, it became a question whether it was necessary to fast and mourn for the destruction of the first; as recorded in Zech. c. vii. and viii. The answer was given by the prophet. The fasts have continued to be observed; the promise was, that on certain events happening, these days of fasting would become days of rejoicing; a proof this that the return from Babylon was not a perfect return, otherwise these fasts would have been abolished.

† The distressing of Ariel, spoken of in verse 2, is no doubt the destruction of Jerusalem by Nebuchadnezzar, on which the fasts were instituted; but the 4th, 5th, & 6th verses treat of the destruction by the Romans.

Verse 7.—“And the multitude of all the nations that war against Ariel, even all that fight against her and her munitions, and that distress her, shall be as a dream of a night vision.”

In a dream and night vision men are persuaded they see plain, when there is nothing in reality.

Verse 8.—“It shall even be as when an hungry man dreameth, and behold, (he conceits) he eateth, but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and behold he drinketh, (he thinks he drinks,) but he awaketh, and behold, he is faint, and his soul hath appetite; so shall the multitude of all the nations be that fight against Mount Zion.”

In the last two verses, those nations who have fought against Jerusalem are, and have the denunciation of judicial blindness pronounced on them; they think they possess and enjoy what they have not in reality got. But the Prophet will best explain his meaning.

Verse 9.—“Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

Verse 10.—“For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.”

Thus we see that it is judicial blindness that is here spoken of; they have become as drunken, staggering, sleepy, dreaming people, for the crime of fighting against Mount Zion. All the Roman empire, all the Europeans particularly, are here spoken of; the veil is over the whole of them, people, prophets, rulers, and seers.

Verse 11.—“And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed.

Verse 12.—“And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.”

Here we see wherein their blindness was to consist; they would not understand the book of all vision, they cannot comprehend it, because they are judicially blinded; and we might as well expect of a blind man to distinguish colours, as aian divine, a learned

D. D. a prophet or seer, for in truth they are so, to explain or read what they call the Old Testament ; the book of the vision of all ;* it is a sealed book to them, the veil is on their hearts, they dream, they are drunken, they are covered of heart ; they think they preach truth, and hold with vanity, and expect salvation, and grasp vexation of spirit. Truly the spiritual man is a fool.

Verse 13.—“ Wherefore the Lord said, For as much as this people draw near me with their mouth, and with their lips do honour me, and their fear towards me is taught by the precepts of men.”

We do not deny butians (this people) draw near, or wish to draw near to God ; but we say they do not do it acceptably.— Their fear of God is the precepts of taught and learned men ; from their youth they are taught in the precepts of men, Matthew, Mark, Luke, John, &c. ; these are the precepts of men, not the command of God.

Verse 14.—“ Therefore behold I will proceed to do a marvellous work among this people, even a marvellous work and a wonder : for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.”

Truly is the wisdom and understanding of the wise and prudent men amongians lost and perished as regards religious affairs. Again I must cry, O, that they were wise ; O, that they understood this ; O, that they would consider their latter end. Is it a wonder that judicially blinded they say others cannot see ? Truly with a beam in their eye, they are for plucking out the mote from the Jew's eye, which they conceit they see there.

Thus I have shown that this quotation, so far from meaning what the writer of St. Mark would have it to intend, the Jews in the days of Jesus, is in truth spoken of theians, the descendants of the

* The denunciation is against the multitude of all nations ; that is, the generality of the people, but as there is no general rule without exception, so here we witness in every age a few are endowed with minds sufficiently strong to pierce through the more than Egyptian darkness of error which surrounds them, to the clear light of truth. We behold a Rabbi Itschog, Gerr, and a Gordon, forcing themselves among us. We every now and then see a Collins, or an English, throwing off the veil of prejudice, and casting it from them as a filthy rag. And we once in an age meet a Simpson, who, by intensity and strength of thought, pierces the caul of dark superstition, and, seeing a bright ray of light beyond the circle of darkness which surrounds them, will cry out, “ we are lost, we must all fall.”

Romans, who fought against, and destroyed Zion and her munitions. This religion of theirs, theian religion, is the drawing near to God with the lips, and honouring him with the mouth, while in truth the heart is removed far from God, being that the fear of God is taught by the New Testament, the precepts of men, and that the inward spirit, whichians pretend bears witness within them, is the spirit which benumbs the intellectual faculties, called the spirit of deep sleep, causing them to dream of happiness and felicity they will never enjoy. They thirst, and conceit they swallow copious draughts of spiritual love, but when they awake it will be to real hunger and thirst. Horrid, horrid infatuation !

And now, gentlemen of the American Society for Meliorating the Condition of the Jews, what can you answer to this prophecy ? Is it not perfectly fulfilled in you, as we see at this day ? Your ostensible purpose is to convert Jews toianity. You wish them to drink of the cup you drink of, and be drunk as you are, to stagger as you do, to dream away their existence, and accept the visitation of the spirit that possesses you, the spirit of deep sleep. Are you not descended from that people who have distressed Ariel ? Have not your fathers, from that period to this our day, slain the children of Ariel ? Your present feelings towards them (the spirit which possesses you apart) we have every reason to believe is philanthropic. You no doubt really mean well, but are you not yourselves under a strong delusion ? Ifianity is not this deep sleep ; if you are not the people who have distressed Ariel ; if I have not given a true explanation of the prophecy ; say ye, what it does signify, what the prophet or holy spirit did mean. I call on you collectively and individually ; remember, a bribe is no argument—that you will find wretches enough willing to accept of the price of iniquity no one doubts ; and when you have them, poor miserable creatures, they can give you no further assurance of their spiritual standing than yourselves. Are you not each of you answerable to God for seeking the destruction of his peculiar people ? If you do not answer, how is your own standing ? Can you, who have brought me to defence, answer to other well-intended and goodians for the destruction you are bringing on theian religion ? Do you not see the props are falling one at a time from under the building, and that you will finally lose more

members by this foolish society of yours, than is gained by all your foreign Missionaries? But you cannot answer; there is no answer that can be given to controvert any position I have taken; and you well know that to answer will only hasten your fall, as it will show the world your weakness, the weakness of the position you are obliged to hold. However, by your silence you virtually acknowledge your errors, and the frivolity of your pretensions. I must close with the words of the Prophet—

על מי תתענגו על מי תרחיבו פה תאריכו לשון הלווא אתם ילדי פשע ורע שקר :

“On whom do ye depend? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, the seed of falsehood?”—Isaiah lvii. 4. C.

MOSES MENDLESOHN.

Names held in reverence by the world, ought never to be lightly treated of by any. The Rabbies say, “He who is offensive to mankind, is certainly offensive to God;” he, therefore, that speaks irreverently of any one whose memory the world reveres, may well be considered a wicked man. Moses Mendlesohn was equally respected and honoured, while living, by bothians and Jews; and his name revered by all parties, after his death. The *Encyclopædia Britannica* thus speaks of him:—

“MOSES MENDLESOHN, a Jewish philosopher, and elegant writer, in the last century, was born at Dessau, in Anhalt, in the year 1729. He was author of several works, which are all very creditable to his talents. His work entitled, ‘*Phædon; a Dialogue on the Immortality of the Soul,*’ in the manner of Plato, gained him much honour. In this he presents the reader with all the arguments of modern philosophy, stated with very great force and perspicuity, and recommended by the charms of elegant writing. From the reputation which he obtained by this masterly performance, he was entitled by various periodical writers, the ‘*Jewish Socrates.*’ It was translated into French in 1773, and into the English in 1789. He died at the age of 57, highly respected and beloved by a numerous acquaintance, and by persons of very different opinions.

When his remains were consigned to the grave, he received those honours from his nation which are commonly paid to their chief Rabbies."

The carelessness of the American Society has permitted this excellent man, and pious Jew, to be thus lightly spoken of, in a prepared address delivered before them at their yearly meeting.

"Here the great Lavater discharged his duty as a minister of the everlasting Gospel. This zealous man, once *addressed a letter* to a very learned Jewish philosopher at Berlin, by the name of Moses Mendlesohn, on the subject ofianity, and no wonder, when in reply he was obliged to hear, among the train of objections *which carnal philosophy will produce*, the sarcastic question: Is your circumcised friend allowed, by the law, to pay you a visit at Zurich?" —First Yearly Report, page 32, and Israel's Advocate, No. 7, page 111.

Whether the above misrepresentation of the affair is through inadvertency, ignorance, or intention, it is a felicity to me to be enabled, by a highly valued correspondent, (to whom the Jew is already largely indebted,) to correct the same, and return for the living the due meed of praise to the virtuous dead.

It will be perceived that the excellent Mendlesohn did not write in answer to a letter addressed to him by Lavater, and that he did not make use of a train of reflections which carnal philosophy will produce. Let it speak for itself.

Letter of Moses Mendlesohn, of Berlin, to Deacon Lavater, of Zurich, on the receipt of a book entitled, "Bonnet's Inquiry," translated from the French into German by Lavater, and dedicated to him, the said Mendlesohn.

REVEREND FRIEND OF MAN,—

You have thought proper to dedicate to me "Bonnet's Inquiry into the evidences ofianity," which you have translated from the French; and, in the dedication, to conjure me, in most solemn manner, before the eyes of the public, to refute this writing, as far as the essential arguments by which the facts ofianity are supported appear to me ill founded; but so far as I find them just, to do what prudence, love of truth and integrity command me

to do, and what Socrates would have done, had he read this work and found it unanswerable. That is, to abandon the religion of my forefathers, and confess the truth of that which Bonnet vindicates.

For, assuredly, could I ever be base enough to let prudence hold the balance against integrity and the love of the truth, I should yet, in this case, find them all in the same scale. I am fully convinced that this act of yours sprung from a pure source, and I can impute to you none but amiable and philanthropic motives.

I should be worthy of no honest man's esteem, if I did not answer with a grateful heart, the friendly dispositions you manifest towards me in the dedication. But I cannot deny it, that this writing from you strongly surprises me. I could have expected any thing sooner than a *public challenge from Lavater*. Since you still recollect the *confidential discourse* I had the pleasure to hold with you, and your worthy friends, in my chamber, you cannot have forgotten how often I sought to turn the conversation from religious to more indifferent subjects; how much you and your friends were forced to press me, before I could be brought to open my mind on a question of so much importance to the heart.

If I do not mistake, assurances were at that time given that no *public use* should ever be made of any thing then said. Yet I would rather suppose myself in an error, than impute to you the violation of a promise.

But, if, in my chamber, and among a small number of worthy persons of whose good intentions I had reason to be persuaded, I so sedulously avoided an explanation, it was easy to guess that I must be extremely averse to a public one; and that I must be exceedingly embarrassed when the voice which demands it cannot be a contemptible one. What, then, could induce you thus, contrary to my will, which was known to you, to force me into the arena, which I so heartily wished never to enter? And if you even ascribed my aversion to mere timidity or bashfulness, does not such a weakness deserve the toleration and indulgence of an amiable mind? But my scruple against entering into religious controversy has been neither weakness nor timidity. I can say that it was not yesterday I began to examine my religion. I very early felt the duty of trying my opinions and actions; and if I have, since my

early youth, devoted my leisure hours to science and polite literature, it has been almost *solely* as a preparation to this necessary trial: other motives *I* could not have had. In my situation I could not expect the least temporal advantages from the sciences. I knew too well that *I* could not find *prosperity in the world by such means*. And pleasure? Oh! my esteemed Philanthropist! The condition to which my brethren in faith are condemned in civil life is so far removed from all *free exercise of the powers of the mind*, that I certainly could not increase my contentment by learning to know the rights of humanity on their *true* side. I avoid a nearer explanation on this point.

He who knows our condition, and has a humane heart, will feel more than I can express.

After the inquiry of many years, if the decision had not been perfectly in favour of my religion, it would have been necessarily known by a public act. I cannot imagine what should bind me to a religion in *appearance* so severe, and so generally despised, if I were not in my heart persuaded of its truth.

Whatever the result had been, so soon as I found the religion of my fathers was not the true one, I must have deserted it. Were I in my heart convinced of the truth of any other, it would be the lowest vileness in me to bid defiance to my conviction and be unwilling to recognise the truth; and what could seduce me to such vileness?

I have already said, that prudence, integrity and love of truth were on one side. Had I been in different to both religions, and laughed at or despised all revelation, I know very well what prudence advises when conscience is silent: What should withhold me? Fear of former brethren? Their temporal power is too trifling to be feared: Obstinacy? Indolence? Adherence to habitual notions?

Since I have devoted the greater part of my life to inquiry, I shall be allowed to have acquired wisdom enough not to sacrifice the fruits of my labour to such weakness. You see hence, that but for an upright conviction of the truth of my religion, the consequence of my inquiry must have shown itself by a public act; since, however, it strengthened me in that of my fathers, I could proceed

on my course in silence, without giving to the world an account of my conviction.

I shall not deny, that I see in my religion human additions and abuses, which alas ! but too much obscure it. What friend of truth can boast, that *his* religion has been found free from mischievous human additions ? *All* of us recognise the poisoned hand of hypocrisy and superstition, who, seeking the truth, wish to purify it, without injuring the good and the true ; but of the *essence* of my religion, I am as firmly and irrefragably assured, as you, Mr. Bonnet, or any other, can be of yours : And I here testify in the name of the God of truth, your and my Creator and Father, by whom you have in your dedication conjured me, that I will retain my principles so long as my soul retains its nature : my remoteness from your religion, which I avowed to you and your friends, has, in the mean while, in no respect diminished.

And my esteem for its founder ? You ought not to have omitted the condition which I expressly added, and I should then have granted as much now.

There are certain inquiries which one must at some time of one's life have ended, in order to proceed further. I may assert that with respect to religion, I have done this several years ago.

I have read, compared, reflected, and held fast to that which I thought good : and yet, I would have suffered Judaism to be overthrown by every polemical lecture-book, and led in triumph in every school exercise, without stirring a step in its defence. Without the least contradiction on my side, I would have allowed every scholar, and half scholar, to represent out of *Scharteek*, (whom no intelligent Jew now reads,) to himself and readers, the most ridiculous ideas of Jewish faith. I wish to be able to destroy the contemptuous opinion which is generally formed of a Jew ; not by controversial writings, but by virtue.

My religion, my philosophy, my situation in civil life, all give me the strongest motives to avoid all religious disputes, and in public writings to speak only of those truths which are equally important to all religions.

According to the principles of my religion, I ought not to attempt the conversion of any who are not born under our law. This spirit of proselytism, whose origin some would gladly throw on the Jew-

ish religion, is in fact directly averse to it ; all our Rabbies agree, that the written and oral laws, in which our revealed religion consists, are only obligatory on our nation. *Moses has given to us the law. It is an heritage of the tribe of Jacob.* We believe that all other nations are directed by God to abide by the law of nature and the religion of the Patriarchs. They who live according to the laws of their religion, of nature, and of reason, are called *the virtuous men of other nations*, and these are children of eternal salvation.

Our Rabbies are so far from having the spirit of conversion, that they even command us to dissuade him, by serious remonstrances, from his intention, who of his own accord would embrace our faith.

We ought to inform him, that by this measure, he subjects himself, without necessity, to a heavy burthen ; that in his present situation he has only to fulfil the duties of a *Nochide*, in order to be blessed, but that, so soon as he adopts the religion of the Israelites, he obliges himself voluntarily to the severe laws of their faith, and he must then obey them, or expect the punishment which the legislator has annexed to the infraction of them.

We are also bound faithfully to represent to him the miseries and troubles and contempt in which the nation at present lives, in order to deter him from a step perhaps precipitate, and which in the event he may repent of.

The religion of my fathers, therefore, *will not* be extended. It is not our duty, therefore, to send missionaries to both Indies and to Greenland, to preach our faith to its remote inhabitants : The latter in particular, who, according to the description of travellers, observe the laws of nature, alas ! better than we, and are, according to *our* religious creed, and enviable people.

Whoso is not born to our laws ought not to live according to our laws ; we consider ourselves alone as bound to observe them, and this cannot give offence to our fellow men.

Our opinions are thought absurd. It is unnecessary to raise a dispute about them. We act according to our conviction ; and others are at liberty to raise doubts against the validity of laws, which according to our own confession do not bind them.

Whether they act justly or benevolently who so deride our laws and customs, we leave to their own consciences : So long as we do

not seek to convince others of our opinions, all contest is to no purpose. If a Confucius or Solon lived amongst my cotemporaries, I could, according to the principles of my religion, love and admire the great man, without having the ridiculous thought of converting a Confucius or Solon.—Convert? For what? As he does not belong to the tribe of Jacob, my religious laws do not bind him; and on doctrinal points we should understand each other. Do I believe he could be saved? Oh! I believe truly, that he who in this life has led men to virtue, *cannot* be condemned in the other; and I stand in fear of no reverend college, which like the Sorbonne towards the upright Marmontel, can censure me for this opinion.

I have the happiness to possess many excellent friends, men who are not of my faith; we love each other heartily and honestly, though we suppose, and take for granted, that in matter of faith we are of different opinions. I enjoy the luxury of their society, which improves and delights me. My heart has never secretly cried out to me: "*wo to the excellent soul.*"

He who believes that out of his church there is no salvation, must have this sigh often weighing upon his breast.

It is doubtless the duty of every man, to spread knowledge and virtue amongst his fellow men, and root out prejudices and errors according to his power—hence it might be believed to be the duty of every man openly to oppose religious opinions which he believes false. But all prejudices are not equally injurious, and therefore we are not to treat in the same way all the prejudices which we believe we see in our fellow men. Some are immediately hostile to the happiness of the human race; their influence on morals is clearly ruinous, and we cannot expect from them even accidental benefit. Such must be directly attacked by every friend to man, and the more direct the assault the better: all delays by circuitous means are unjustifiable. Of this nature are all the errors and prejudices which destroy their own and their neighbours' contentment and peace, and root out the seed of truth and virtue in men before it can shoot.

On the one side, fanaticism, hatred, and the spirit of persecution; on the other side, vanity, debauchery, and immoral libertinism.

But sometimes the opinions of my fellow men, which I hold to

be errors, refer to the higher *theoretical* principles, and are too far removed from *practice* to be immediately injurious ; but they constitute, from their very generality, the foundation, out of which the people who adopt them has drawn its system of morals and social life : and hence to this portion of the human race are accidentally become of great importance.

Openly to contest such principles, because they appear to us prejudices, is, without supporting the structure, to dig a pit under it, in order to examine whether it be firm and secure.

He who cares more for the happiness of men than his own fame, will withhold his opinion concerning prejudices of this description, beware of attacking them directly, and without the greatest caution, that he may not destroy a *doubtful* principle of morals, before his fellows are fit to receive a *true* one. I can therefore, consistently with my principles, believe I perceive natural prejudices and false religious notions, and yet feel myself *bound* to be silent, when these errors do not *immediately* destroy natural religion, or the natural law, and much more when they are *accidentally* connected with the promotion of what is good. It is true the morality of our actions scarcely deserves that name when it is grounded on error, and the good can always be more securely and better preserved by truth, when it *recognised*, than by prejudice. But as long as it is not recognised, so long as it is not become national, so that it cannot operate on the multitude so powerfully as deep rooted prejudice, so long must even prejudice to every friend of virtue be almost sacred.

This modesty is still more incumbent on me, when the nation which one believes to be in such errors, has, in other points, made itself venerable by wisdom and virtue, and counts amongst it a number of great men, who deserve to be considered as benefactors of the species. So noble a portion of the human race must, when met by any one, himself human, be indulged. Who should be so rash as to lose sight of the excellencies of such a nation, to attack it where he believes he has found a weakness ? These are the motives which *my* religion and *my* philanthropy furnish, and induce me carefully to avoid religious disputes : add the domestic situation in which I live amongst my fellow men, and you will think me fully justified. I am the member of an oppressed people, who

must implore shelter and protection from the ruling nation ; and even this it obtains not every where, and no where without limitation. My brethren in faith are willing to renounce liberties which are granted to all other classes of men, and are contented if they are tolerated and protected. They esteem it no small act of beneficence in the nation which receives them only on tolerable conditions, since, in many states, even residence is refused them. Is your circumcised friend allowed, by the laws, to pay you a visit at Zurich? What obligations, then, do we not owe to the nation which receives us with general philanthropy, and allows us, unhindered, to worship the Almighty according to the manner of our forefathers? We enjoy in the state in which I live, the most becoming liberty, and ought we not to avoid contesting the religion of the governing party, that is attacking our protectors on the side of which men of virtue are the most sensible.

According to these principles it was my resolution always to act ; and, consequently, to shun all religious disputes, if not compelled by some extraordinary incident to alter my resolution.

Private challenges from men of respectability I have dared to pass over in silence. The intrusion of little minds, who thought themselves authorized publicity to attack me for my religion, I have thought myself authorized to despise. But the solemn appeal of a Lavater compels me, at least, openly to declare my mode of thinking—that no one may interpret a silence, too long preserved, into *confession or contempt*. Yours, &c.

Lavater instantly published a letter to Mendlesohn, vindicating the purity of his intentions, but confessing that his conduct had been censured by his friends, particularly by Bonnet. "I therefore," says he, "retract my unconditional challenge, as a thing I am not entitled to make, and before the public honestly beg pardon for what was faulty and intrusive in my dedications."

He also states the qualification with which Mendlesohn had praised the character of Jesus "The expression of your esteem for the founder of my religion, was asserted with the following great qualification : 'If he had not arrogated to himself the worship that is due to Jehovah alone.'"

This letter is full of strong expressions of veneration for Mendlesohn, of astonishment that he should be a Jew, of his zeal for

.....ianity, and of his wish that his friend would re-examine the historical facts only on whichianity is founded.

Mendlesohn answered this letter, asserting the same sentiments, and breathing the same mild spirit: he corrects the contemptuous opinion he had expressed of Bonnet; and, without entering into the argument at large, contents himself with urging one point.

On the subject of miracles he says, that those of Jesus may be allowed, and yet he may in the eyes of Jews be a false Messiah: according to the Jewish faith, a partial evidence or miracle, nothing short of a "public legislation," a manifestation of the Deity before the whole assembled nation, is adequate evidence of the true Messiah.

ABRAHAM'S LETTERS.

To the REV. TRUMAN MARSH, Vice President of the "Auxiliary Society at Litchfield for Meliorating the Condition of the Jews."

(Continued from page 165.)

IF it is relly your intention, and the purpose of your associates, to make proselytes to your faith from among our people,* it is to be presumed you only expect to do this by convincing them that its founder was the *True Messiah*, foretold by the prophets.† In order to do this successfully, you must show that Jesus of Nazareth, whom you assert to have been that great personage, was a lineal descendant of the House of David, and possessed all the characteristics and qualifications which our sacred books inform us he was to possess, and without which we are solemnly enjoined by Jehovah to reject every pretender as an impostor.

As to the descent of that person whom you call the Messiah, in a direct line from David, the account given of his conception in your gospels,‡ proves to a demonstration that the writers of these books believed him to have been produced, not by a descendant of the royal line, but by *supernatural agency*. The power of the Highest, it is said, overshadowed Mary, and that which was begot-

* Israel's Advocate, No. IV. p. 54.

† Israel's Advocate, No. IV. p. 63.

‡ St. Matthew, c. i. Luke, c. iii. v. 23.

ten of her was called the "Son of God."* In no part of our law, nor of the prophets is it affirmed that the Messiah, who was to redeem Israel, was to come into the world in this extraordinary manner. He was to be, literally, and in the true sense of the word, a true descendant of David, according to the flesh, in the same manner as his son Solomon, or any other of his children. Here then, in the very outset of the investigation, the conformity, so essential to the true character of the Messiah, fails. Instead of Jesus being a man, partaking of the same nature as other men, he is held up as a divinity, who, like the celebrated personages, among the pagan nations, sprang from another divinity, and therefore could have no pretensions to being a descendant of David, who was a mere mortal.

An awkward attempt is no doubt made in your evangelists, to introduce a *genealogy*† from David, in order to make it appear that Jesus was of *royal* extraction. But supposing that genealogy to be correct, it refers to Joseph only, who was merely the *supposed* or reputed father, and was no way concerned in the production of the child brought forth by Mary. Nor can it be pretended that it is meant for the mother, because in that case it would fail altogether to answer the purpose intended by bringing it forward, Mary not being a descendant of David, who was of the tribe of Judah, but the cousin of Elizabeth,‡ one of the daughters of Aaron, and consequently of the tribe of Levi.

However fatal this objection may be to all your schemes of conversion, there are others equally strong and conclusive as to the character of the Messiah, which you will require to get over before you can calculate on convincing our nation that Jesus of Nazareth ought to be considered in that light. All the prophets, from Moses downwards, agree in representing the Messiah to be a mighty prince; a leader who was to govern Israel; a royal deliverer and restorer. You tell us Moses speaks of him as a prophet, who would resemble himself, and whom the children of Israel would hear and obey in all things. Daniel§ describes him as a king, who was to reign over the whole earth; and Isaiah says, that at that glorious period there would be but one religion and one law throughout the

* St. Matthew, c. i. v. 20.

† St. Matthew, c. i. St. Luke, c. iii. v. 23.

‡ St. Luke, c. xiii.

§ Daniel, c. xvi.

world.* All the prophets, indeed, concur in this, as well as in foretelling that in the times of the Messiah there would be no more sin or crime; that universal peace would prevail; that all calamities, afflictions and lamentations should for ever cease; and so perfect would be the harmony, that the most savage beasts of the forest would be rendered altogether harmless.

It is in vain to seek for these characteristics in the person or history of Jesus. So far from appearing as a mighty prince, his origin was the most obscure that can be imagined. During the earliest and most active part of his life, he was employed in low *mechanical* pursuits, incapable of attracting the notice of any one; and when he at last showed himself, his retinue was composed of the poorest and most *illiterate* of the multitude, who depended for subsistence on their manual labour. Instead of the Jews, to whom he preached, hearing and obeying him in all things, as you tell us was foretold by Moses, it is proved by your gospels, that they heard him only to condemn him; and although he is said to have performed numerous miracles in their presence, they still persisted in rejecting him, and accused him of working wonders by the power of magic. They could discover nothing of the *monarch* or the *hero* in one who avowed that he had no place to lay his head; who on all occasions was fearful of the priests, and sought safety in flight whenever he considered himself in danger; and who at last was accused of exciting sedition among the people, dragged before a Roman governor, sentenced to suffer a most ignominious death, and actually expired lamenting his fate, without, in the whole course of his miserable and unfortunate career, one effort having been made to succour him, or one circumstance occurring by which he could be distinguished from the common herd of mortals.

The people of his day, who were eye-witnesses of all this, pronounced him an *impostor*. Can it then be expected of us their descendants, who saw none of the wonderful things he is said to have operated, to believe that Jesus was the Messiah, after the lapse of eighteen hundred years, during which nothing has taken place to make good his title to that character, but every thing on the contrary, to justify our ancestors in the opinion they had formed of, and in the course which they are said to have pursued respecting

* Isaiah, lxxiii. v. 19.

him? If we should at this time of day act different from those who had the best means of judging of his pretensions, we should indeed deserve to be stigmatized as the "most credulous, the most stupid, and the most barbarous people on the face of the earth;" epithets which have been freely lavished on us because we have faithfully adhered to the religion and the God of our fathers, and would not chime in with the idol worship of the surrounding nations.

When the person whom you call the "Saviour of the World," was alive, it is recorded in the evangelists, that some of our people asked him to show them a sign by which they might believe in him; and when he was on the cross, he was requested by others, if he was the Saviour, to prove this by coming down from the tree and saving himself, in which case they would no longer withhold their assent to the truth of his being really the Messiah. Here then the question was put on the only proper grounds. Jesus had been charged with casting out devils by the power of Beelzebub, and with having confederates, who assisted him in passing off his pretended miracles as the works of the MOST HIGH. The performance of one of these wonders, before intelligent persons, and at the moment when required, would at once have destroyed all idea of collusion; and his descent from the cross, notwithstanding the whole tenor of his life had refuted the idea of his being more than an ordinary man, would not only have reached conviction to the Jews that Jesus was in truth the Messiah foretold by the prophets, but would have converted the whole Roman empire to a belief in his divine mission. Nothing of all this took place: he who came, as it is said, as a "light to lighte the nations," refused to show them that light, and preferred to give up the ghost, rather than, by living, to deliver from perdition millions of human beings, whom we are assured he came for the express purpose of saving.

It will be readily perceived that I have been guided in the facts which I have brought forward respecting the actions and deportment of Jesus of Nazareth, by the books held sacred by his followers, without in the smallest degree intimating my belief in their authenticity. Adopting this course, I shall not readily be charged with having asserted any thing hitherto that is not acknowledged byians in general. I beg it, however, to be understood, that I neither believe in the divine inspiration of these books, nor in their

authenticity. I have also my doubts as to the existence of the person called "Jesus of Nazareth" at the time he is said to have existed; and in my next shall enter on the consideration of these two important questions, the decision of one of which alone against the professors of his religion, must be sufficient, in the estimation of all reflecting minds, to overturn its divine authority.

(To be continued.)

STRICTURES ON ISRAEL'S ADVOCATE.

In looking over my file of Israel's Advocate, I find some extracts taken from the preface of the first number of the Evangelical and Literary Magazine, published at Richmond, Va.; being the notice taken by that work of the American Society for Meliorating the Condition of the Jews,* and which has not heretofore been noticed in THE JEW. As there are several remarks in this notice, which, in my humble opinion, require attention, I must beg permission to examine them.

After informing his readers whatians believe, or rather what he wishes them to believe, concerning the Jews, he says, "We have thought that it would be well to afford our readers such information as we possess concerning the A. S. F. M. C. J."

I trust the Editor of the E. & L. Magazine will not take my strictures on that notice, in any other than a charitable light, when I assure him that with the meek spirit of love only I would wish to examine that part of his production; and as he sets out with avowing his intention of affording his readers information, and as his readers may possibly be, (and as regards the readers of Israel's Advocate, certainly are) in a measure also our readers, he will not be offended at my correcting any facts which he has been so unfortunate to state, which would rather amount to misinformation than otherwise.† Neither will he take amiss any strictures I shall consider it necessary to make on that part of his work, or on his knowledge of the views, intentions, and consequences of the A. S., with which I may suppose myself as well acquainted as he, or even themselves, for men are not always best acquainted even with their own views, and certainly not with the consequences of their actions or procedures.‡ The Editor of the E. & L. Magazine thus begins—

"And here we remark, in the first place, that our country has the glory of being the only nation in the world which acknowledges the Jews as citizens. Recently the state of Maryland has abolished the last remnant of superstition and bigotry in her laws, and placed the Jew on the

* Israel's Advocate, No. iv. p. 61.

† We would not be understood as charging the editor with intentional misrepresentation, since he only gives such information as he possesses, and which, unfortunately, is erroneous.

‡ The American Society's present embarrassed state of council, is a proof of the correctness of this position, and the vacillation of their determinations, a silent and lucid testimony of their wariness, as also of the usefulness of my lucubrations on their affairs.

same political situation with theian. We have not disfranchised them. As they pass, we do not cry out, "Dog!" and spit upon their Jewish gabardine. On the contrary, the friendly offices of life are freely interchanged with them, and in the intercourse of society no difference is made between them andians. What is done by Americanians then, ought to be regarded as done in kindness. It is impossible to conceive any other motive.*

This statement is not correct, as regards Holland—the subject stands on the same footing there, whether Jew orian.* As to Maryland, Jews I believe have not moved in that affair at all, it has also failed; neither do they believe the agent of the A. S. intended them any service at Annapolis on that question. We look not for liberality from such; we know we are obnoxious; our very existence is an eye-sore to them;† though, under God, we trust in the liberality ofians, as fellows and brothers, subject to the same humanity, and, worldly speaking, the jealousies ofians is our sole protection. Gladly would they‡ oppress us, ay, even call us dogs, and spit on our Jewish gabardines. It is not, therefore, in the love of such towards us that we can place any confidence. Did the A. S. know the spirit that is driving such on, themselves would shudder at its wickedness. But under God, in the liberal mindedness of the world in general, of the American public in particular, and the great jealousies of the different sects and denominations ofians towards each other, our protection lies. Still many are dragged unwillingly on by the general liberality of the people, to make a show of the like feeling; but the cloak is not large enough to hide itself.ians, be wary! The fall of the Jews is but the preliminary stroke intended as a token to the establishment of an order of things in this country, which (God avert) will cause many a bleeding heart. We are but a small people here, and our oppression would be accounted of but little note in the scale of society in the United States; still our fall would be the prelude to the establishment of some one predominant sect, or rather, for that state of affairs, much worse than such predominance, the strife for the mastery; when father will be marshalled against son, the son against the father; the mother against the daughter, the daughter against the mother. That state wherein a man's worst enemies will be those of own household. Again I cry, Brethren of every denomination ofians, beware! The American Society are principally composed of one sect, and there can be no doubt will fall "AMICABLY," into the hands of that one sect only. On account of Judaism I can have no fear; it is triumphant; none of the champions of the converters, although repeatedly challenged,

* In Amsterdam, every Magistrate is a Jew, and the Police is generally conducted by Jews.

† The converted apostate, C. F. Frey, as he reports, *Israel's Advocate*, No. VIII. p. 113, went to Annapolis, as agent of the A. S. to attend and preach on that question, when and where he represented that every Jew was bound, or felt himself bound, to stone him, the Rev. Mr. Frey, to death. Such misrepresentations may serve to embitter the minds ofians towards the Jews, and raise feelings of pity for the Rev. gentleman, but does not tend towards reconciling the parties. The Rev. gentleman may rest assured, that, however, in his own conscience, he may feel himself guilty and deserving the death pointed out by the law, for any crime he may know himself to have committed, Jews do not consider themselves authorized by the law, even to try him for the offence, and that before such trial, the Jew must consider it wrong to molest him; he stands amenable only to God and his conscience! miserable man!

‡ The Apostates.

have dared to enter the lists, even with me. And let it not be thought they despise so puny an adversary. THE JEW has a larger, and full as respectable a list of subscribers as Israel's Advocate; (the difference is in proportion of the mole-hill to the mountain;) and perhaps is the sole cause of its being sought after, and which, with all its advantages, has dwindled in interest; neither will any one man answer their repeated calls for assistance against me; no communications on the prophecies do they receive. They are left to help themselves now their fear is come on them.*

But are there not men even among them, who, when I call, can answer a word? No! let the world know it! CONVERSION is not their object, or they would meet me. Where are their tracts they stand pledged to produce for the use of the Jews?† They are repeatedly called for by the Jews, who long to read them. Surely they have funds sufficient: why then are they so remiss when so great a chance is afforded them, if their love for the Jews is so great as they wish the world to think? If they truly pity the blinded children of Abraham, why not step forward now so fair an opportunity is offered them, and tear the veil from before their eyes or hearts when they read Moses and the prophets? The dreadful dilemma the world is in concerning them, is this; either the JEW has convinced and convicted them of error, or they are not serious in the work of conversion, and neither have they ever been serious; they have another object in view, and converting the Jews is a mere pretence to cover the real intention from the public.

If, then, the avowed is not the intrinsic, the real object; if convincing the minds of the Jews is not the intention of the Society, what *can* it be? Should not the public see to it? is there no danger of the religious liberty of the country, by creating so powerful an engine, ready to be turned to the most dangerous purpose? As they now stand, they have no purpose—still they are CHARTERED, the first step towards ESTABLISHED. True, the Presbyterian is not the established religion, but it is the CHARTERED religion; perhaps the only peculiar and particular chartered religion of the State of New-York.‡ And where is the difference? are they not by their charter ESTABLISHED? Who will say there is no danger?

* The standing call for communications of Israel's Advocate, runs thus: "Many heads and hearts are already known to us, and there are many more unknown, which have the capacity and the disposition to produce such articles for this paper. We invite the co-operation of our friends in this way; and assure any who may thus become our correspondents, that immediate and respectful attention shall be paid to their communications."

† To give an opportunity to all to do good, to the children of Abraham, *the friend of God*, the Society will keep distinct funds for general purposes, for the education and employment of Jewish Missionaries, and *for distributing among the Jews the Hebrew New Testament, AND OTHER RELIGIOUS TRACTS.*

Should it here be said Israel's Advocate, published monthly, are the tracts promised them, I answer, it does not serve any purpose, it being properly a religious tract; but a mere account of the affairs of the Society, its agents and auxiliaries, and misinformations, derived from foreign sources. Again, the promise is, *to distribute among the Jews.* When has this been done? Jews may subscribe and pay their money, and some do subscribe for THE THING. Let them then put something into the empty vessel, and distribute Israel's Advocate as promised, "And it shall please us well."

‡ All religious societies of this state can become corporations by the general law, for that purpose provided. The A. S. I believe, is the only one which has a *particular* charter of incorporation.

whatever may be the consequence, and therefore he throws away אפרתה *Ephrata*, and puts in the room thereof, "In the land of Juda," and renders אלף *Alfy*, "Princes," against all rule, sound, and reason, for the purpose of confounding the real meaning of the prophet. But, if regard is paid to the context of the whole prophecy, and it is explained according thereto, it will appear that this "Thou Bethlehem, &c." is a part of a prophecy, and which prophecy is not yet entirely fulfilled. The prophecy, or sermon, for it is both, begins with the second chapter, the first verse, and ends with the last verse of the fifth chapter. I say it is a sermon of exhortation, as well as a prophecy, foretelling future events in a compendious manner, from his day to the restoration of Israel; and the coming of the Messiah consequently is but in part fulfilled, even to this very day. And, as the limits to which I am prescribed in this examination, will not allow the taking a full elucidation of the whole, I must content myself with considering that part in immediate connexion with the present subject of inquiry; at the same time preserving the context, and, if necessary, revert to what has been before said. I begin with the 10th verse of the 4th chapter of Micah.

"Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon. There shalt thou be delivered; there the Lord shall redeem thee from the hand of thy enemies."

The prophet addresses the Jewish nation, whom he calls the "Daughter of Zion." He tells her to be in pain, and labour to bring forth; for now thou shalt go out of the city. Now ye are to go forth into captivity, out of the city into the field, even unto Babylon; so that the prophet here prophecies of the Babylonish captivity, and for this reason he encourages them not to give up all hope, but to be in pain, and labour to bring forth; as a woman in her labour is encouraged by the matrons, who bid her help her pains, that is, try to increase and lengthen the pain, in order to bring forward the birth, the delivery; so here the prophet, likening the Jewish nation to a woman in child-birth, encourages her to be in pain, and labour to bring forth. "There shalt thou be delivered:" and the meaning of being delivered is, "There the Lord shall redeem thee from the hand of thine enemies." This I presume is

plain, and that the Jewish nation was redeemed from the hand of their enemies on their return to Jerusalem with Ezra, Nehemiah, Zerubabel, &c.; here the prophet then prophesied the return of the Jewish nation out of the captivity of Babylon. Futurity appears as present to the mind of the prophet, and he continues:—

“Now also many nations are gathered against thee.”—“Many nations.”—The Romans. Many nations indeed were with the Romans at the siege of Jerusalem! “Against thee.” Against the Daughter of Zion—the Jewish nation—the real Daughter of Zion! “That say, Let her be defiled, and let our eye look upon Zion.” The prophet, in a short compendious method, tells us what nations he has particularly in view; that say, Let her be defiled, let our eye look on Zion; let the Jewish nation be defiled, the Jews are rejected, and we Gentiles are chosen: she, the real daughter of Zion, is defiled, and we, the Gentiles, are the Church; we will look on Zion. “But they know not the thoughts of the Lord, neither understand they his counsel.” The Christians of the present day say, the Jews are rejected, and they, the Gentiles, themselves chosen: the real daughter of Zion, the Jews, are defiled, but they are cleansed; and that they, the Gentiles, know the thoughts of the Lord, which their New Testament has taught them. They understand his counsel, the eternal counsel of his holy will.—This they pretend to understand, but the prophet Micah assures us “they know not the thoughts of the Lord, neither understand they his council.” “For he shall gather them as sheaves into the floor;” that is, he shall gather the Gentiles, who say, the Daughter of Zion is defiled; who say, they will look upon Zion. These nations will be gathered as sheaves into the floor. And for what purpose will they be gathered? “Arise and thresh, O daughter of Zion, for I will make thine horn iron, and I will make thine hoofs brass, and thou shalt beat in pieces many people, and I will consecrate their gain unto the Lord, and their substance unto the God of the whole earth.” Let them send missionaries; never mind their converting the heathen nations, as they call them; let the Bible and Tract Societies continue their labours; let them gain substance, (proselytes,) till the time that they will be gathered for the threshing; then I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. Not only their gain will be consecrated unto the Lord, the proselytes which they make by

their labour, by the means of their substance, but even their substance also, the real grain, the principal wheat, also will be consecrated to the Lord of the whole earth; so that here the prophet has brought us down beyond our own time, beyond the time we now live in, even to the time of the threshing, of which several of the other prophets have also spoken.

The prophet continues to deliver us his view of futurity, even stretched beyond our time, and as such we, not having any history to guide us, can only find the meaning by the understanding of vision, by the knowledge of the Holy: "for in the knowledge of the Holy Ones is understanding." He thus continues.

"Gather thyself together in troops, O daughter of the troop! he hath laid siege against us. They shall smite the judge of Israel with a rod upon the cheek."

The prophet, or the spirit of prophecy, has hitherto addressed himself to the daughter of Zion. He now addresses himself to the daughter of the troop. The daughter of Zion is the Jewish nation or church (if they will so have it.) The daughter of the troop is the Gentile nations; the Gentile orian church.

The spirit of prophecy speaks in the present tense, "He hath laid siege," although the future was certainly intended, to show the certainty of the prediction. The siege here spoken of, is the siege of Jerusalem, under the direction of Gog, the leader of Rosh, Mashech, and Tubal, which is to take place previous to the coming of the Messiah, the son of David; at which time, and during which siege, "they shall smite the judge of Israel (not the Messiah) with a rod upon the cheek." This siege will be first, or the first part of it calamitous, for we are informed in another place, one half of the city will go into captivity, but the rest of the people will not be cut off from the city. The houses will be rifled, and the women ravished, and at this time will the judge of Israel be smit with a rod on the cheek. But after this, several of the prophets tell us, when Jerusalem is again taken as before said, and the army of the Jews will flee to the valley of the mountains, then the Lord will come, and all his saints or holy ones with him; then will the hea-

* The original Hebrew is בַּת גִּדּוּל *Bath Gydul*, Daughter of the Troop, alluding to their worshipping God as a troop; a plurality in unity. Note.—The plural form of the noun is גִּדּוּלִים *Gydulim*, Troops.

thens be judged ; then will this mighty army of Gog be destroyed with an utter destruction ; then will the Lord set his hand the second time to recover the remnant of his people ; and then will the Messiah come, of whom the prophet now speaks. "But thou Bethlehem Ephratha, wilt have become small among the thousands of Juda ; from thee shall he come forth unto me, the ruler in Israel, whose ancestry were from of old, from ancient days.—

Thus—The ancient family of Ephrata will have become small among the families of Israel, of the Jews, consonant to the prophecy of Ezekiel, chap. 21—26. "Exalt thou that is low ; abase the high. Perverted, perverted, perverted will I make it ; and it shall not be, until he comes, whose right it is, and I will give it him." And it is this family who, according to Ezekiel's prophecy, were to be abased, in Israel, in Juda ; whose reign was to be perverted till the Messiah should come ; it is this family of whom the prophet Micah speaks : "And thou Bethlehem Ephrata," (and not the town.) From this family was he and is he to come "whose right it is." This family was not to be re-exalted until he come whose right it is ; this family of Ephratha, who, in the time of Ezekiel and Micah, were exalted in Israel, were to be abased ; their diadem was to be perverted ; it was to become small among the thousands, among the families of Juda, as the very next verse in Micah has it : "Therefore will I give them up until the time that she which travaileth has brought forth : then the remnant of his brethren shall return to the children of Israel." "Give them up." Of the town of Bethlehem it cannot be said give them up ; the plural, them, will not apply ; but of the family, the plural will apply as well as the singular. According to Ezekiel, the family was not to be known particularly, but were to be abased, and the diadem or crown given up, perverted : and according to Micah, the family was to become small among the families of Juda. According to Ezekiel, this was to last till he come whose right it is ; and according to Micah, until the time that she which travaileth has brought forth her children ; so that he will not come until that time, that is, till the daughter of Zion, the Jewish nation, which travaileth to this day, has brought forth her children, which will not be till after the war of Gog ; then is the time for HIM to come, and not before ;

we need not look for him before ; our business now is to travail, to be in pain, and labour to bring forth, and he will deliver us."

I shall hereafter have occasion to revert to this prophecy, but for the present sufficient is said to show that the town of Bethlehem was not intended by the prophet, because particularly "them," will not apply to the town, neither will "Then the remnant of his brethren shall return to the children of Israel." The remnant of the town of Bethlehem's brethren.—What kind of sense can be made of this? A town cannot be said to have brethren. It will only, and can only apply to the family of Ephratha, out of which the Messiah will come ; and whether he is born in the town of Bethlehem or not, is of no matter of consequence, so that he is born of the family. The lineage, neither, (as I take it,) does the prophet Micah here intend to inform us that he shall be there born, but only that he shall descend from that family, that is, from the family of Bethlehem Ephratha.

Here again, gentlemen of the American Society, for meliorating the condition of the Jews, you may plainly perceive that this prophecy, which has, byians, evangelists, commentators, and divines, been thought and produced to strengthen their hypothesis, will, and is turned, and when correctly understood, makes against your religion, sufficiently to overturn its whole foundation. Will you then, still preserve silence? I consider you all as *convinced of error* ; will you not then, leave the wickedness of your ways, and turn to God for a lengthening of your tranquillity? has then the Unclean Spirit, gotten so sure, so strong a hold of you, that although you have no answer to give, no defence to make, though you stand before the world, with fallen countenances, as criminals, in utter despair—are you still so blindly infatuated by the *spirit of deep sleep*, as to refuse to listen to reason and scripture? For shame, gentlemen shake off the poisonous, deadening lethargy from you; draw, tear the scales from off your eyes, and act, yourselves, as you would advise others to have acted, in your present situation. In sober seriousness, your duty is now, to acknowledge your errors, and make known your convictions, to the world before whom you stand already, at least, silenced, if not convicted. You can no longer honestly preachianity ; you cannot pretend to be soldiers of Jesus unless you acknowledge yourselves disgraced cowards ; who, after having given a general challenge to Jews, to

examine, and be converted; after having forced them into the arena, and obliged them to face you, on the first attack of the most puny champion among them, you are *all* utterly discomfited, confounded and defeated! Gentlemen, I can only consider you as conquered opponents, as fallen enemies; and although, am willing to return you your sword, and allow you to try its metal on my armour; I cannot allow you to use it in any other part of the field, only on me, till you have fairly conquered me; not even on a stronger, more potent, or more noble adversary.

Of right, I challenge your arms, I consider them mine by right of conquest, and against *me* only can you in honour use them, if you have sufficient hardihood left in your compositions. Turn, then, gentlemen; let us sift this matter fairly, and then after discovering the truth, join in love, and defend it side by side, on whichever side truth and righteousness shall be. At all events, let us together strive to be as it is written:

והמשכילים יזהירו כוהר חרקים:

"And they that be wise shall shine as the brightness of the firmament."

Dan. xii. 3.

DEA'S LETTERS

(Continued from page 165.)

I THINK it necessary, before we proceed, to clear up the objections generally made against such prophecies, as declare and foretell the deliverance of the Jews, from their present dispersion; and the glorious restoration of God's favour, and the different methods which are taken in the explanation and application of those prophecies, and first—

Some pretend that the promises were made good; and that the prophecies received their accomplishment, at the return from the Babylonish captivity; and that consequently, the hopes of a future deliverance are vain, and without foundation. In order to clear up this point, let the prophecies be compared with what, Ezra and Nehemiah relate, befel the nation at their return from Babylon, and see if all those glorious promises did then receive their accomplishments? To those passages which I transcribed in my last, I shall here add one whole chapter of Isaiah, that according to his

description of those glorious times, the comparison may be made.

“Arise, shine, for thy light is come, and the glory of the Lord is
“risen upon thee. For behold the darkness shall cover the earth,
“and gross darkness the people : but the Lord shall arise upon
“thee, and his glory shall be seen upon thee, and the Gentiles shall
“come to thy light, and kings to the brightness of thy rising ; lift
“up thine eyes round about, and see : all they gather themselves
“together, they come to thee : thy sons shall come from far, and thy
“daughters shall be nursed at *thy* side. Then thou shalt see, and
“flow together, and thine heart shall fear, and be enlarged ; be-
“cause the abundance of the sea shall be converted unto thee, the
“forces of the Gentiles shall come unto thee. The multitude of
“camels shall cover thee, the dromedaries of Midian and Ephah ;
“all they from Sheba shall come : they shall bring gold and in-
“cense ; and they shall show forth the praises of the LORD. All
“the flocks of Kedar shall be gathered together unto thee : the rams
“of Nebaioth shall minister unto thee : they shall come up with ac-
“ceptance on mine altar, and I will glorify the house of my glory.
“Who are these *that* fly as a cloud, and as the doves to their windows ?
“Surely the isles shall wait for me, and the ships of Tarshih first, to
“bring thy sons from far, their silver and their gold with them, unto
“the name of the LORD thy God, and to the Holy One of Israel, be-
“cause he hath glorified thee. And the sons of strangers shall build
“up thy walls, and their kings shall minister unto thee : for in my
“wrath I smote thee, but in my favour have I had mercy on thee.
“Therefore thy gates shall be open continually ; they shall not be
“shut day nor night ; that *men* may bring unto thee the forces of the
“Gentiles, and *that* their kings *may be* brought. For the nation and
“kingdom that will not serve thee shall perish ; yea, *those* nations
“shall be utterly wasted. The glory of Lebanon shall come unto thee,
“the fir-tree, the pine-tree, and the box together, to beautify the
“place of my sanctuary ; and I will make the place of my feet
“glorious. The sons also of them that afflicted thee shall come
“bending unto thee : and all they that despised thee shall bow
“themselves down at the soles of thy feet ; and they shall call thee
“The city of the LORD, The Zion of the Holy one of Israel.
“Whereas thou hast been forsaken and hated, so that no man went
“through *thee*, I will make thee an eternal excellency, a joy of ma-
“ny generations. Thou shalt also suck the milk of the Gentiles,

"and shalt suck the breast of kings: and thou shalt know that I
 "the LORD *am* thy Saviour and thy Redeemer, the Mighty One of
 "Jacob. For brass I will bring gold, and for iron I will bring
 "silver, and for wood brass, and for stones iron: I will also make
 "thy officers peace, and thine exactors righteousness. Violence
 "shall no more be heard in thy land, wasting nor destruction with-
 "in thy borders; but thou shalt call thy walls Salvation, and thy
 "gates Praise. The sun shall be no more thy light by day:
 "neither for brightness shall the moon give light unto thee:
 "but the LORD shall be unto thee an everlasting light, and thy
 "God thy glory. Thy sun shall no more go down; neither shall
 "thy moon withdraw itself: for the LORD shall be thine ever-
 "lasting light, and the days of thy mourning shall be ended.
 "Thy people also shall be all righteous: they shall inherit the
 "land for ever, the branch of my planting, the work of my hands,
 "that I may be glorified. A little one shall become a thousand;
 "and a small one a strong nation: I the LORD will hasten it in his
 "time."*

This is the glorious state of the Jews, according to the prophet's
 description. It will be tiresome to make extracts from Ezra and
 Nehemiah, to prove that nothing like this appeared to the nation at
 their return from Babylon. I shall, therefore, refer you to the
 accounts which these writers give of this miserable return, and
 the many hardships and interruptions the buildings meet with,
 together with the weakness and wickedness of those few who did
 return, and shall content myself with giving you a few passages
 from the history now in the greatest vogue.

"It will be convenient (says the historian) to premise some few
 things concerning the state of the Jews, during this new epoch;
 for, from this time, they are no more to be looked upon as that
 free, rich, and glorious people which they had been, either under
 the former theocracy, as Josephus justly terms it, or under their
 opulent and warlike monarchs; and the direction of their prophets,
 their condition, government, manners, their very name is now
 entirely changed; and though some of them we find to have
 attained to very considerable posts, or growing exceeding rich in
 the land of their captivity, yet these are but few in comparison of

those who groaned under the heavy hand of their oppressors; neither were they the former, but the latter, that is, the poorer sort; that came back into Judea; and even of these, the whole number of all that came, either with Zerobabel, Ezra, or Nehemiah, scarcely amounted to 70,000, among whom a multitude of strangers were likewise intermixed, either by marriages, or otherwise; most of them so indigent, that they were forced to be supported in their journey, by the charitable contributions of those that staid behind. They were indeed to be governed by their own laws, but as they still continued in subjection to other nations, to the Persians, Greeks, and Romans, that privilege, as well as the exercise of their religion, very much depended on the arbitrary will of their conquerors. Even whilst they were under the Persians, the lives and estates of the whole nation were on the brink of being sacrificed to the ambition of a favourite."* Now, from this description, it plainly appears that none of the prophecies did receive their accomplishment at the said return, nor at any time after; so that the promises therein made are still unfulfilled.

I think proper, now we are on this subject, to observe the exact description which Moses makes of the present dispersion of the Jews; which, according to the circumstances he foretells, cannot be applied to any other. "And the Lord shall scatter thee among all people, from one end of the earth even unto the other: and there thou shalt serve other gods, which neither thee nor thy fathers have known, even wood and stone; and among these nations shalt thou find no ease, neither shall the sole of thy feet have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind, and thy life shall hang in doubt before thee, and thou shalt fear day and night, and shall have none assurance of thy life."†

It is impossible that any historian could describe the state of the Jews in their present dispersion more exact; for what more could he say concerning their miserable state, than that they are scattered from one end of the earth to the other: that they are obliged to worship strange gods, unknown to their ancestors, made of wood and stone; that they neither have ease nor rest; continual fear and trembling, both day and night, with never-ceasing sorrow

* Universal History—vol. 6. chap. 10. † Deut. xxviii. 64.

and doubts : persecuted, imprisoned, and delivered to the flames. This has been the miserable state of the Jews in many places, and is still their case in Spain and Portugal. There is not in this prophecy the least resemblance of what the Jews suffered in any other captivity. In the time of the Judges, they were often overome, and made tributary, but never dispersed. At the first destruction of Jerusalem, they were made captives, and carried to Babylon, but so far were they there from worshipping other gods, that it entirely cured them from idolatry ; so that from that epoch, the Jews are never accused of that heinous crime ; and their being obliged to worship gods unknown to them and their ancestors, plainly points out a new system of idolatry, invented and introduced long after that time ; and as all the circumstances do wonderfully agree to their present dispersion and oppressions, so their return (described in the following passage) "That then the Lord thy God will turn thy captivity, and have compassion upon thee ; and will return and gather thee from among all the nations whither the Lord thy God hath scattered thee. If *any* of them be driven out unto the utmost *part* of heaven, from thence will the Lord thy God gather them, and from thence will he fetch them ; and the Lord thy God will bring thee unto the land which thy fathers possessed, and thou shalt possess it ; and he will do thee good, and multiply thee above thy fathers,"* can only be from their present captivity, as the circumstances which were promised them were never accomplished or made good in any of their former deliverances.

Now if the promises made to the Jews by all the prophets, have not been fulfilled at the return from Babylon, or at any other time, either before or since, it follows that their hopes of a Messiah, or a person whom God is to appoint, to make good his promise to the nation, in their deliverance and restoration, is just and well grounded ; and it must be vain and presumptuous to pretend that the prophecies have been fulfilled, whilst they find themselves in a situation so very opposite to that which the prophets foretell and describe ; a contradiction so glaring, that I wonder any one should pretend to affirm it.

The difficulties which arise, from the prophecies concerning the delivery and return of the Jews not being completed, are obviated

* Deut. xxx. 3-5

by pretending that none of those prophecies ought to be taken in their plain, literal sense and obvious meaning; in other words, they will not allow the prophecies to have any meaning at all, in order to impose, on all such prophecies, and likewise, on many historical passages of scripture, what they call a spiritual, or figurative and typical sense, and meaning of their own, such as best suits with their purposes: by these means, accommodating prophecies, and history, to events, to which neither the one or other, has the least connexion; contrary to the express sense of the prophets, and passages, and therefore, cannot expect any credit should be given them: of this, the most learned are sensible, and confess, that they "can give no tolerable reason, why, the prophecies, concerning his (Jesus's) humiliation and sufferings, should be understood in a literal, and those of his exaltation, and glorious reign, in a spiritual sense*" the case then stands thus, the Jews must be convinced from the prophecies, that Jesus was the glorious person therein promised for their messiah; not, according to the sense and meaning of the words of the prophets, for they are intirely repugnant to such pretensions; but according to the sense and meaning whichians shall be pleased arbitrarily to impose on all the prophets, (without assigning any tolerable reasons as is confessed by them,) though that sense be, the most contradictory to the prophet's description; for otherwise, they can prove nothing. It is a very just and judicious observation, "that the Jews, possessed of the oracles of God, and firmly persuaded of the truth of them, the very first thing therefore, that they had to do, upon the appearance of the Messiah, was to examine his title, by the character given of him in the prophets; they could not, consistently with the belief in God, and faith in the ancient prophecies, attend to other arguments, till fully satisfied and convinced in this. All the prophecies of the Old Testament, relating to the office and character of the Messiah, were immovable bars to all pretensions, till fulfilled and accomplished in the person."† This is so fair a state of the case, that none of the parties can reasonably have any objection against it: and there only wants proofs, that Jesus did fulfill and accomplish the character given of the Messiah in the prophets; now if this be done, according to the plain sense and meaning of the prophecies, the character which they give us, is so contradictory and repugnant, to that of Jesus, that his pre-

* Universal History, vol. 3. page 39. † Sherlock on prophecy & discourse page 157.

tensions can have no manner of foundation on that description; for the plain sense of the prophecies are and ever will be immovable bars to his claim.

But if we are to judge of his title from the sense whichians impose on the Prophets, then the character given by the prophecies, can be of no manner of signification, and therefore, it would be in vain, to examine his title, by the character given of him in the prophets, since, let the character be ever so ample, and plain, yet such a meaning would be imposed on the words of the prophets, as might make them answer very different purposes, and this is actually the case, for if we are to have no regard to the plain sense and meaning of the Prophets, and take a liberty to depart from their literal and obvious meanings, how can we distinguish the true Messiah from the vain pretender, who may by types and allegories, impose such a sense of his own, on the prophecies, as may easily be made to answer his pretentions, and by such means apply them to himself, and his purposes, construing them according to his fancy, and under a pretence of a refined spiritual sense, be able to prove thereby, all the passages of his life, both from prophecy and scripture history; for as no regard is to be had to the prophet's literal meaning, no bounds can be put to any persons imaginations; for all will be spiritualized. But must not the Jews be in the most deplorable condition, if they admitted allegory for proof? would they not be liable to the grossest abuse and deception? and could they any otherwise oppose such pretenders, but from the plain and literal sense of the prophecies? believe that the prophets had but that one plain sense and meaning, and to argue accordingly from it; for to suppose that "an author has but one meaning at a time, to a proposition (which is to be found out by a critical examination of his words) and to cite that proposition from him, and argue from it in that one meaning, is to proceed by the common rules of grammar and logick, which being human rules, are not very difficult to be set forth and explained; but to suppose passages cited, explained, and argued from, in any other method, seems very extraordinary,"* and such a method can only serve to open a door to fraud and imposition, for when once we depart from the plain and obvious meaning of an author, and put a

* Grounds and Reasons, page 51.

different sense on his words, we then commit such an act of violence as nothing can justify ; but it is still worse, when we do the like to inspired writings ; for we, in such case, deprive the prophet of his meaning which is infallible, and in its place, substitute our own weak, fallible sense, and that, for no other reason, but because it best serves our purposes ; and it must give one a very bad opinion of the cause which depends on such a support, for "Allegory is a figure in discourse which we are then said to use, when we make the terms which are peculiar to one thing to signify another,"* This being the case, can allegory or types prove any thing, much less a Messiah ; whose character and office is plainly revealed in the scripture ? and pray what is there, which may not be proved, when terms and words, peculiar to one thing, are made to signify another ? what confusion must ensue on such a scheme ? How invalid must the proof of the Messiah be, if founded on types and allegory ? for "allegorical explanations may edify indeed (says a learned person) but they are good for nothing else ; they cannot be regularly produced as proofs of any thing."* St. Paul founded tianity on allegory, and though he says that he uses great "plainness of speech"† yet is all scripture, by him turned into type ; this he does even to the historical passages, and that, when the literal sense is most clear. To this end, he declares himself and others to be "ministers of the New Testament, not of the letter, but of the spirit, for (says he) the letter killeth, but the spirit giveth life."‡ It is by this invention, that he pretends to prove every thing, for he applies his allegories and types, without the least resemblance, or without the least likeness of the types, to the antitype : this is plain and evident from every chapter of the writings which go under his name ; thus for example he makes the patriarch's two sons, Isaac and Ishmael, to typify two covenants.§

Again—Abraham's concubine, is with him, a type of Mount Sinai, in Arabia ;|| this same Mount Sinai in Arabia, stands with him for a type of Jerusalem in bondage with her children ; he carries this type still farther ; for this same Jerusalem typifies that above, which he calls the mother of all ;¶ after the same manner he makes Malchizedec a type of Jesus, whom he declares to have

* Calmet's dictionary, on the word Allegory. † 2 Corinthians, ch. 3, v. 12. ‡ ibid. v. 16. § 1 Corinthians, iii. 6. || Galatians, iv. 22. ¶ Galatians, iv. 26.

been made like the Son of God.* By the same art he turns the vail which Moses put over his face where it shone, into a type of the Jews not understanding the scriptures, that is, his spiritual sense of them.† In the same way he pretends that God himself preached the gospel to Abraham.‡ By the same help he declares the baptism of the Israelites unto Moses. This he finds typified by their passing the Red sea, and their being under the cloud of smoke.§ The water which the Israelites drank from the rock Moses struck, he calls spiritual drink; and he not only makes that rock to follow the camp, but will have the rock itself to be the Messiah.|| By the same never-failing art he proves that the tribe of Levy paid tithe some hundred years before its existence.¶ In short, the passover, the tabernacle and every thing in it, the Israelites' wanderings in the wilderness, their entering into the land of Canaan, and the whole Jewish economy and history is, by St. Paul, turned into types; and he makes every thing subservient to his point. But if this method proves any thing, it proves that the same passages and figures might prove a thousand things besides, for which they may be made to stand, and such proofs would be to the full, as conclusive as St. Paul's.

This must be the natural consequence of believing that the letter killeth, or rather of resolving to kill the letter; because, otherwise the letter would kill their purposes: and when once we embrace the opinion of making the terms which are peculiar to one thing, stand for another, the same thing may be made to typify things the most opposite and contrary to each other. Thus it is observed, that "the serpent was remarkable for an insidious cunning, and therefore stands as a proper emblem of a deceiver."*** Another asserts that "it cannot be doubted but under the name of the serpent we ought to understand the devil."†† Yet, notwithstanding the serpent stands for and means the devil, one of the evangelists declares, "as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up:"††† by which means the serpent serves to typify both Jesus and the devil. Such strange things are allegories! A fruitful imagination might still carry the allegory

* Heb. vii. 3. † 2. Cor. iii. 13. 15. ‡ Galat. iii. 8. § 1. Cor. x. 1, 2. || Ibid. 3. ¶ Heb. vii. 9, 10. *** Sherlock on prophecy. p. 57. †† Calmet's Dict.—on the word serpent. †† John. iii. 14.

farther, and show how the serpent caused the people to err by the worship which was paid it.

Now let me seriously ask, can such whims be admitted for proofs? or can any one pretend the conversion of the Jews on such evidence? May we not as well believe Luther to have been the antitype of Aaron, (as one of his followers pretended) because he first set up the candlestick of the reformation? or shall we believe Calvin to have been the antitype of the same High Priest? (as one of his followers pretended,) "because it was beyond all doubt, (says he) that if he had not taken the snuffers into his hand, the candlestick must have given so dim a light, that few people would have been the better for it?"* Pray, is there not just the same foundation for the idle dreams of Luther's and Calvin's followers in making each their master to be Aaron's antitype, as there is for those others made by St. Paul? If we believe the one, why not the other? Can such reveries pass because delivered under the name of this or that man? The authority of all men must be upon a level, if they deliver things alike inconsistent, or equally contrary to facts. How easily may scripture be applied to every passage of a man's life, if such liberty be allowed? but certainly any person would be deservedly laughed at, who should pretend to prove the actions of his life from thence by turning it into types. It is therefore evident that the prophecies ought to be taken in their plainest and most obvious sense, and literal meaning: "for it is but justice to the omnipotent being, to believe that he speaks candidly and intelligibly to his creatures;"† and is highly derogating from the goodness of God to think otherwise; and therefore the contrary method, when made use of, must be incoherent and inconsistent, enthusiastical and erroneous, invented for unwarrantable purposes, and made use of to deceive and blind our eyes for lack of better proof, excluding the scripture from any meaning at all, and as it may be made use of to prove any thing, and to square to every man's opinion, it can of course have no force in argument, and therefore cannot be produced in proof of any thing. Of this opinion was Bishop Smallbrook, who says, "so very fanciful a thing is allegorical interpretation, that not only different fathers build different

* Le Clerck. Bibl. tom. 10. p. 313. See likewise Universal History, p. 404. v. 3.

† Independent Whig. No. 74.

allegories on the same facts, but the very same fathers, at different times, and on different subjects, make different applications of the very same literal story;* and in his preface, he says, "allegories prove any thing out of any thing."†

I cannot better conclude this letter, than with a passage of the same bishop,‡ viz :—"all that I would desire of the reader here, is to observe the great uncertainty of mystical interpretation in itself, as it is a mere creature of fancy."

ABRAHAM'S LETTERS.

(Continued from page 187.)

You will, perhaps, reverend sir, consider it a bold undertaking on my part, to attempt to show that there never was such a person as Jesus of Nazareth. I grant that it is so; but I am not the first who has maintained this position. The celebrated Volney, in the notes to his "Ruins of Empires," has assigned, what appear to me, conclusive reasons for rejecting the whole account given in your sacred books, respecting your Messiah, as an idle, and cunningly devised fable. I am well assured, also, that the Emperor Napoleon made no secret of his disbelief in the existence of Jesus. One who had it from his own mouth, told me, that that Emperor had caused a strict inquiry to be made on the subject, and that this resulted in satisfying him there was as little ground for considering Jesus of Nazareth a real personage, as there was for believing in the existence of the divinities of the Romans, or other heathen nations.§

It is an undoubted fact, that no historian cotemporary with the supposed writers of your New Testament, mention your Messiah as a person of whose reality there could be no doubt. The Roman historian Tacitus, is not only silent on this particular, but from his not noticing the wonderful events said to have accompanied the birth, life, and death of Jesus, he evidently heard nothing of them in his time, or if he did hear of them, he

* Vin. of the Miracles. c. 5. p. 254. † Ibid. p. 8. ‡ Ibid. c. 3. p. 359.

§ Napoleon Buonaparte, in conversation with M. Despire, author of a work entitled "The Origin of All Religious Worships," in presence of The Chancellor Livingston, observed, that he established the catholic religion for the French, not because he believed that such a person as Jesus ever existed, but that it was necessary to adopt a religion to suit the prejudices of the people; "and this," said M. Despire, "is my opinion also."

regarded them as utterly unworthy of belief or attention, and the mere inventions of some disordered brain. It was peculiarly the business of this historian, to put on record all the events, however trifling, which had occurred in the Roman empire. To enable him to do this satisfactorily, he had access to the public archives, consisting of the reports regularly made to the governors of the different provinces, of every thing which had occurred under their government. Had such a person as Jesus of Nazareth appeared in Judea, and attracted the notice of the public in the way mentioned in your gospels, it was impossible the governor of that province could neglect rendering an account of these astonishing transactions to his imperial master; and if rendered, it cannot be doubted, from the well known impartiality of Tacitus, that he would have given a faithful detail of what had been reported. Nothing of all this occurred. The acknowledged authentic historian of Rome is silent on the appearance and wonderful works of a personage in whose identity and character, not only the Roman empire, but the whole world, is said to have been deeply interested.

To the conclusive evidence of the non-existence of Jesus of Nazareth, arising from the silence of Tacitus, I might add, that of Josephus, and Philo. They are, no doubt, historians belonging to our nation, but the circumstance of their having been allowed, on all hands, to be impartial writers, utterly precludes the idea of their having suppressed any thing in their works, which had the appearance of authenticity. Now not a word is to be found in the writings of these authors, either respecting the appearance of your Messiah, or the mighty things he is said to have done. I shall make every allowance you can ask, for what you may call their "natural prejudices;" but I defy you to impugn their testimony, when you find it so completely substantiated by the prince of Roman historians, Tacitus.

I am perfectly aware, that there is now in the hands of your votaries, an edition of the works of Josephus, in which our countryman is made to say of Jesus of Nazareth what he could never have said, without becoming one of his followers. The passage, however, to which I allude, has long been proved to be a *forgery*; one of those "pious frauds," which has been found necessary in all ages to resort to, in order to give credence to your system, and to maintain your usurped authority over the minds of your credulous and deluded followers.

It is in vain for you to pretend that the extensive belief in the existence of the founder of your religion, is a sufficient proof of his having actually appeared on the earth. The Chinese, and other nations of the East, can boast of a much greater number of believers in their religious dogmas. Of one thousand million of people inhabiting this globe, you can

only enumerate about 213 millions who profess to have heard of the name of your Messiah. If numbers, therefore, are to decide the question, it must follow, that the idols of the Chinese, of the natives of Hindostan, of the Persians, of the Tartar tribes, to say nothing of the worshippers of the terrible Oden, and the innumerable divinities of the Northern and African nations, would all have equally well founded claims with your Jesus, to be acknowledged the true and only Deity that ought to be adored.

The truth is, the existence of Jesus of Nazareth, whom you call your Messiah, has no other foundation than that given it by your gospels; their authority is, now-a-days, admitted without examination, and a confidence reposed in them to which they are not entitled. It shall be my business, in subsequent letters, to demonstrate this in the fullest manner; and if I succeed, as I am confident I shall, in the estimation of every liberal minded man, in making it appear that these gospels are not what they pretend to be, but palpable forgeries, it will remain for those who are so tenacious of the actual existence of Jesus, to produce some better proof than they now offer to our nation, that this imaginary personage was really and truly the Messiah who was "to redeem Israel." The assertion that the existence of Jesus is as well established as that of Julius Cæsar, or most of the ancient celebrated characters, even though it were true, which I deny, can have no effect on this question; because it is a matter of indifference whether Cæsar lived or not. But, in the case under consideration, we are told it is of the greatest importance to our future welfare that we should believe in the mission of your Messiah, and that we shall be doomed to everlasting misery, if, after having heard his gospel preached, we should be so unfortunate as to see cause to reject it. In the ordinary affairs of life, we never yield our assent to the rules or regulations which may be proposed for our government, without having reasoned on, and examined them thoroughly. Why then should we adopt a system involving our eternal condition, on evidence less satisfactory? Why should we admit the proofs of the existence of a pretended supernatural being, which would be rejected were they to be offered in support of one who had no such pretensions, and who, even if his reality were placed beyond all dispute, would still be a being like ourselves? (*To be continued.*)

The list of authorities noticed by Abraham, in confirmation of his position, is omitted, as authority can never be allowed as proof; and although the existence of Jesus may, at this day, not be susceptible of affirmative proof, not having been noticed by historians, neither can their silence be considered as proofs of his non-existence; being at least only negative evidence; or rather the want of evidence, and only shows that if he did exist, he was not of celebrity sufficient to be noticed by them.— This I am of opinion, was the real state of the case. E. J.

"A Gentile" Calls on me to explain the 10th verse of the 6th chap. of Isaiah. The following is from David Levy's *Lingua Sacra*.
Article—שכי

השמן לב הים הזה The heart of this people is become fat. This is the real sense of the word ; and not as in the English translation, make fat ; for that is contrary to the sense of the whole passage. For in verse 9, the prophet, in the language of surprise, observes : שמעו שמעו ואלהבינו וראו ראו ואלהדעו Hearing ye hear, but understand not ; and seeing ye see, but perceive not. This, according to the meaning of the prophet, is thus : 'You, says he, who have the full power of hearing and seeing, shall yet neither perceive nor understand?' This is really surprising : but then he proceeds to give the reason for this extraordinary circumstance in the following verse. השמן לב הים הזה ואנני הכבד ועיני השע כן יראה The heart of this people is become fat ; and in consequence thereof, his ears are become heavy, and his eyes are become closed. And as they are thus sunk ; he observes with surprise, פן Is there (yet as much as) a perhaps, that he may see with his eyes, or hear with his ears, and understand with his heart, and return, and be healed. No! says he, in the spirit of prophecy, there is not the most distant hope of their return, while they are so deeply sunk in their wickedness. And therefore the prophet inquires, עד מתי אשכח How long, O Lord? How long will this gross stupidity and wickedness continue? To which the answer is, "Until the cities be wasted (or desolate) without inhabitants, &c. i. e. until they have received the full punishment for all their sins. This is the real meaning and purport of the passage : and not as in the English translation, and as christian commentators in general have explained it, in order to favour a certain scheme ; (of which I shall treat at large in another work, and in my comment on scripture;) for that would be diametrically opposite to the justness and equity of the Supreme Being, as well as his express declaration by the hand of another eminent prophet. See Ezek. xviii. 23, 30. and 33. 11, &c. Nay, I may say, it was the sum of all the prophecies from Moses to Malachi. See Jer. iii. 14. 22. xviii. 11. xxv. 5, &c. See also Hosea, Joel, Zech. Mal. See also Deut. xxx. 8, 10. And even of this prophet himself, chap. xlv. 22, &c. Hence it is manifest, that the prophet never could be instructed by God, to deliver himself in the form of the present English translation, viz : "Make the heart of this people fat, &c. lest they see with their eyes, and hear with their ears, &c. and convert, and be healed." This explanation of the words of the prophet, is so contrary to the whole tenour of prophecy, as well as the justness and equity of God, that I am not a little astonished, when I see

persons that believe in divine revelation, put such words into the mouth of the prophet. This, alas ! plainly shows to what lengths men may be led in support of a favourite hypothesis. And I am bold to assert, that from such interpretations of scripture, the Deist and Atheist have derived their greatest strength.

No. 10 of the Jew was put to press before Israel's Advocate, No. 12, (which was only received on Friday last came to hand ;) and as there is always a *reason* for all things, even in delaying the publication of the Advocate, we impatiently turned over its pages, searching for an editorial article, and like Diogenes of old, searching for an honest man, had like to lose our pains ; for we threw it on the file in indignation. But having occasion for the direction of the Rev. Doctor S. H. Cox, took off the said Number, and behold our inexpressible surprise at finding in his stead the announcement of the Rev. Thomas Mc Cauley, D.D. L. L. D. secretary &c. On this a sudden gust of light shone around us, but did not obscure the sight, as the light is said to have obscured St. Paul's ;* and on a minute re-inspection, found, apart from the bad company introduced in this Number to our regard,† and among the Notices, in the smallest print, the Brevier, the following editorial article, or notice, which, although short, is still full of pith, and well worth the twenty-five dollars.‡

“ The Rev. S.H. Cox, owing, as he stated to the board, to the pressure of other business, has found it necessary to resign the office of secretary for domestic correspondence.

“ His resignation was accepted, and the Rev. Doctor T. Mc Cauley appointed in his stead.”

This is the whole *verbatim et literatim*. It says, “ that the Rev. Dr. has found it necessary to resign the office of secretary of the American Society for Meliorating the Condition of the Jews.” A reason for the resignation is indeed given ; “ the pressure of other business,” and an insinuation of doubt or suspicion as to this being the principal or only reason, “ as HE stated to the board.” The editor of Israel's Advocate is very careful to inform us, that the Rev. Doctor himself assigns “ pressure of other business,” as a reason for his resignation.

Another fact—The Rev. Doctor Cox called at my office within the last month, where I was introduced to him as editor of THE JEW. The

* Acts ix. 8. & xxii. 11.

† James Abrahams, the apostate. Mr. Largon, also said to be an apostate. Mrs. Simons, the wife of an apostate, and the convert Borrenstein. *A worthy company !*

‡ The editor of Israel's Advocate receives this sum for each number of the paper. He is also called agent, and as such his only business appears to be, that properly belonging to the publisher, and in fact is an obstruction to the publication.

Doctor had never heard of such a work or publication. I thought it very strange, as I had invariably sent the numbers to the publisher of *Israel's Advocate*, directed for the American Society for Meliorating the Condition of the Jews, as soon as published. I mentioned this to the Dr. and informed him, that I invariably sent another copy to the publisher for his perusal, and that the Rev. editor of *Israel's Advocate* was considered as a subscriber, and received a copy as such. The rev. gentleman received the first number, whether he has read the others, or even made any inquiry concerning them, I know not. But he has resigned his office of secretary to the American Society. He is no longer against us; he has left the arena, and is become a looker-on. I tender him, therefore, the right hand of fellowship; he is no longer to be considered as an opponent, I hail him as a brother.

As to the unkind suspicions of the editor of *Israel's Advocate*, it only shows me there are other reasons. The above are all the facts—let each make his own comments.

NOTICES.

So many complaints reaching us, of the miscarriage of *THE JEW* sent by mail, we propose in future to send as much as possible by other conveyance. Those for Philadelphia, will be sent to W. N. Pollack, our agent in that city.

Subscribers calling at the Office, will be supplied with any number or numbers which may not have been delivered.

CONVERSIONS.

Will it be proper, to publish in *THE JEW*, under this head, accounts of conversions. We have on the files—a score or more.

TO CORRESPONDENTS.

On The Prophecies.—On your own terms? Yes, certainly, “for my use.” I could not desire better.

Corrector.—Thou art right. I stand corrected, and will, by thy council, correct my text. Please continue thy favours.

Abner.—I fear him not. “This uncircumcised Philistine shall be like one of them.”

C.—Please God, as thyself, I will proceed according to thy wishes. As thine, my spirit knows not fear, neither weighs consequences.—*En avance*, is the word.

THE JEW;

BEING A DEFENCE OF JUDAISM AGAINST ALL ADVERSARIES, AND PARTICULARLY AGAINST THE INSIDIOUS ATTACKS OF
ISRAEL'S ADVOCATE.

Vol. I. 1st day of the 12th month, ADAR, Feb. 5586. No. 12.

DEA'S LETTERS.

(Continued from page 217.)

THE literal meaning of prophecy is whatian writers would, if they could handsomely do it, get rid of; not because the prophecies are in themselves hard to be understood, or difficult to be explained, but because their obvious meanings and plain drift run counter to the system which they labour to establish: for, otherwise, they are very fond of the plain sense and literal meaning, provided there is any appearance in their favour, or resemblance by which they can make it square with their doctrines; for they then exult as if that alone were sufficient to prove their point, overlooking whatever else is necessarily connected with, and belonging to the same subject; they generally extract here and there little scraps and parts of Scripture, and join them together, but which, considered and examined in relation to their proper subjects, have very different meanings.

But, notwithstanding their commentaries; their innumerable volumes to reconcile their contradictions; their endeavours to drown or hide the insufficiency of their proofs, by glosses and rhetorical discourses; their subtleties and evasions; their declamations and subterfuges; their arts and continual inventions; their types and their allegories; they still find themselves greatly embarrassed and perplexed, how, consistently, to prove the prophe-

cies fulfilled. Neither can they, in any literal degree, (not even to their own satisfaction,) fit the accomplishment to the prophecy, or the type to the antitype. We are, indeed, told that "one of the characters which Jesus claims and assumes in the gospel is this—that he was the person spoken of by Moses and the prophets: whether he is this person or not must be tried by the words of prophecy;"* undoubtedly it must; but how the character given of the Messiah by the prophets, answers the accomplishment in Jesus, by which we are to judge of his claim, and whether he is that person or not, is what ought to have been made clear and evident from the prophecies, for it is here that the difficulties lay.

But the learned prelate, instead of proving this point, and clearing the difficulties which attend it, most unaccountably shifts the argument; for, though he refers you to the prophets for consideration, as the criterion by which you must form a judgment, yet he tells you that, "'tis evident the word of prophecy was not intended to give a clear and distinct light in this case;"† "that prophecy was never intended to be a very strict evidence;"‡ "'tis absurd to expect clear and evident conviction from every single prophecy as applied to"||—How so? must people be sent to the prophecies to judge whether Jesus is the person spoken of, and yet be told, "that prophecy was never intended to be a very distinct evidence; and that it is absurd to expect conviction from that which we are sent to, and by which we must try his claim?" Why are we sent to the prophets for conviction, if it is not to be had there? or if it is absurd to expect it? But the absurdity does most certainly centre in this learned prelate; for I would willingly know on what other evidence it can be proved to the Jews, that Jesus is the Messiah, but from the prophecies concerning him in the Old-Testament? and if these be clearly and evidently fulfilled, as they pretend they are, then let them abide by the test; for it is ridiculous first to send them to the prophets to judge his claim, and then take away the force of their evidence, by declaring that they cannot expect conviction from them; and, consequently, that they

* Intent and use of prophecy, page 42.

† Intent and use of prophecy, p. 23.

‡ Ibid, 30.

|| Ibid, 33.

can have none! The Bishop, as a mean to establish the insufficiency of the evidence from the prophecies, takes great pains to represent them as dark and obscure! You will no doubt think his conduct strange! and indeed he thinks so himself, and makes the following apology for his behaviour—"you may think it perhaps strange," says he, "that I should be here pleading, as it were, for the obscurity of ancient prophecy, whereas you may very well conceive it would be more to the purpose of aian divine to maintain their clearness. Now, as Moses in another case said, 'I would to God all the Lord's people were prophets;' so say I, in this case; I would to God all the prophecies of the Lord were manifest unto all his people. But it matters not what we wish or think."* But there are those who maintain their clearness, whether it be for the purposes ofian divines or not! Whoever is at all acquainted with the writings of such learned divines as have wrote in support and defence ofianity, must be fully convinced of the insurmountable difficulties under which they labour, in proving the Messiahship of Jesus from the prophecies, as applied, and said to be fulfilled by him: for some, proceeding on the allegorical scheme, ground the pretensions of Jesus on the turn which they are pleased to give the prophecies, and apply them as fulfilled in the sense which they impose on them. Others, unsatisfied with arguments drawn from such proofs, oppose this scheme as weak and absurd, (though thereby they oppose the Evangelists and apostles) and endeavour to establish his Messiahship, by pretending to a literal application of the prophecies. The consequence is, they prove nothing but the glorious deliverance expected by the Jews. Some, in these difficulties, fly for refuge to his miracles, and pretend to prove his Messiahship from his works. Some fly to the goodness and soundness of his doctrines, and from thence prove his Messiahship. Some invent a heavenly kingdom, and from that oppose the prophecies; others take on themselves, and usurp the names of Israel and Judah, and then prove the prophecies accomplished in them. But, after all, they seem so dissatisfied with these inventions, that at last they are obliged to confess their insufficiency, and declare, and as firmly believe, the restoration of the Jews as the Jews do themselves; and this they prove by the same arguments, and

* *Intent and use of prophecy*, p. 36.

from those very prophecies on which the Jews ground their hopes and expectations. All which I shall make very clear to you. Such are the methods which are made use of, and such the contradictions and inconsistencies to be met with in their writings; and oftentimes in the same author. But you must not impute this to their want either of abilities or learning, for many of them are famous for both: you must impute it to the cause, which in itself is inconsistent, and not to be either supported or defended on any rational principle whatever. If they are reduced to such perplexities in defending the prophecies mentioned in the Old Testament, and said to be fulfilled by Jesus in the New, and are not able to show their connexions and pertinences, 'tis no wonder that they represent them as dark and obscure, and give them up as difficult to be applied, and endeavour to extricate themselves by placing the proofs on something more to their purpose, though in their hearts they wish they had more clear prophecies. But is it reasonable to expect the conviction of the Jews but from the clearest evidence? Give me leave to ask, with the learned prelate, "Is not this now a choice account of the gospel? Are we still surrounded on all sides with darkness?"* And pray who can help it, if the plain sense and meaning of the prophecies run counter to the intents and designs of that to which they are applied? And the fault does not lay in the prophecies, for they are most clear, though very dark indeed as they are applied; the reason is plain and obvious, because they never were intended to prove that which they are applied to, and for that reason will eternally be dark and obscure, in like manner as any passage out of any other author would be dark and obscure if it should be applied contrary to the author's meaning and plain sense. But the darkness, in such case, would not be in the author, but in the application. Nothing can be plainer, according to the gospel scheme, than, that the word of prophecy was the foundation on which Jesus claimed the Messiahship; and as a demonstration that he was the person foretold, he refers to it for conviction, and tells those he spake to—"Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me."† "For had ye believed Moses, ye would have believed me; for he

* Intent and use of prophery. p. 7.

† John, chap. v. 39.

wrote of me.”* “And he said unto them, these are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law and the prophets, and in the Psalms concerning me.”† “And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.” Now let me ask, did Jesus apply the prophecies to himself in their clear sense, and plain meaning? or did he impose another sense and meaning on them? Were they plain and clear prophecies by which he undertook to prove himself the Messiah, such as carried their own convictions with them? or were they dark and obscure, such as it is absurd to expect conviction from? If he did it according to the clear sense and plain meaning of the prophecies, then, on the same foundation, he may still be proved from the prophecies; and it will be absurd, if this be the case, to endeavour either to darken or throw obscurity on them. But if he proved himself the Messiah from dark and obscure prophecies, or, which is the same thing, if he applied the prophecies in a dark and obscure sense, then must such proof be insufficient to produce conviction; for a “figurative and dark description of a future event,” says a learned prelate, “will be figurative and dark when the event happens, and consequently will have all the obscurity of a dark and figurative description as well after, as before the event, so that it can be no proof at all.”‡ And letians say what they please, it is certain that the prophets spoke clearly and intelligibly concerning the Messiah and his office; and it is from them that we are to judge, who is the true Messiah; consequently, if Jesus is the Messiah, and they can prove him to be the true one, how absurd must it be to represent the prophecies as dark and obscure! or to pretend that no conviction is to be expected from them, when “all the prophets from Samuel, and those that followed after, as many as have spoken, did foretell these days.”||

From the prophecies it was that the Bereans found out that Jesus was the Messiah; “for they searched the scriptures daily to see if those things were so.”§

Now if this foundation on which theian religion is built, the

* John, chap. v. 46.

† Luke, chap. xxiv. 44.

‡ Intent and use of prophecy, Dis. 2. p. 33.

|| Acts. chap. iii. 24.

§ Acts. chap. xvii. 11.

foundation on which Jesus and his apostles established it, can afford no distinct evidence, nor ever was intended to give a clear and distinct light on the case, what must the consequence be of Jesus and his followers appealing to its evidence, and building on a foundation so precarious? for no superstructure can possibly be stronger than the foundation; for if Jesus be clearly revealed in the prophecies, then must the application of them to him be evident. If this be the case, then cannot the prophecies be dark and obscure; but if, on the contrary, they be not clearly and evidently applicable to him as the Messiah, then is all their trouble and pretension vain and ineffectual; for clear proofs never can be had from dark and obscure passages; neither can the conclusion be stronger than the premises.

The events concerning the Messiah, his kingdom, and great glory, as well as that of the Jews, is foretold with such particularity and plainness by all the prophets, as cannot be surpassed by any one description that ever was made. To suppose that the Almighty God should, in an affair of the utmost importance, (an affair that concerned both learned and ignorant,) deliver himself in such terms or words as must convey to our minds ideas the most opposite and contrary to what his goodness intended to reveal and describe, is to suppose him capable of deceiving those whom he condescended to instruct and enlighten; and, "it is irrational and impious to suppose that the almighty, good, and merciful God, would give to his creatures instructions, commands, and advice, which were puzzling, obscure, and uncertain, when their eternal salvation was depending upon their conceiving or applying them aright."* Can any thing more unjust be imputed to God than to pretend he reveals one thing and means another? yet this is the deplorable case. How many are the endeavours to make out this very thing! Learning, art, cunning, industry, power, and every human invention is made use of for this purpose. The words which, as coming from God, are infallible, they reject, set at naught, and do away, with their own senseless jargon, and set up themselves and their explanations as such; as if they were neither fallible, interested, nor liable to error, deception, and imposition.

(To be continued.)

* Independent Whig, No. 74.

ABRAHAM'S LETTERS

(Continued from page 219.)

I am now arrived at the consideration of that important question; perhaps the most essential to theian faith; namely, Whether the books which contain an exposition of the doctrines which your followers *profess*, were written by the persons whose names they bear; and, if so, whether these persons were inspired by the Divinity to promulgate his will to mankind? On the solution of this two-fold question, it appears to me the whole system of the prevailing religion depends; for if its votaries are unable to demonstrate the authenticity of their sacred books, and to show that they were dictated by the Supreme Being, it necessarily follows that the doctrines which they are at so much pains to promulgate, may be founded in imposition or error.

Now, on the most careful perusal of the books called the "New Testament," (*which, for the sake of argument, are here referred to,*) there is not a single sentence to be found from which it can be inferred that Jesus of Nazareth either committed his tenets to writing, or instructed his followers to do so. There is, indeed, reason for believing that neither of them were capable of this. Jesus himself is admitted to have been bred a carpenter, and his disciples fishermen, and of other professions, which did not require even an ordinary education. With them the "wisdom of the world was foolishness;" science was held in contempt; and every man of sense was despised, merely because he would not give up his reason and adopt, without examination, the most absurd and revolting dogmas which they announced.

The words put in the mouth of Jesus, that "he came not to destroy the law but to fulfil it;*" his admitted observance of that law even to the hour of his death; and his uniform recognition of its precepts, are facts and circumstances, of themselves, sufficient to convince every unprejudiced mind, that he never intended our sacred books

* Matthew v. v. 17—19. Luke xvi. v. 17

should be set aside,* and others substituted in their place. He was well aware that they had been written by the express command of God, as *everlasting* memorials for the guidance of his people, and that every attempt to question their divine authority and binding nature throughout all ages, would be nothing short of blasphemy. Hence the extreme caution which Jesus is acknowledged to have shown on this subject; and hence the lesson which he thereby gave his followers, constantly to regard the law as promulgated on the Mount, as the only "light to their feet, and lamp to their paths." It is no doubt written in "the gospels," that those divine precepts had been violated, and many false interpretations put on them by some of our nation. But, granting this to have been the case, it no where appears that this was assigned as a reason by Jesus, for abrogating the law *in toto*. On the contrary, he most explicitly declared, that the only object he had in view was a reformation in the *conduct of its professors*. The law itself was "holy, just, and true," which he came not to destroy, but to "fulfil," by calling the attention of those who had departed from it, to its true spirit and meaning, and not to any project he had in view of establishing a new religion by the substitute of another code.

The obvious deduction from these facts is, that the books now in the hands ofians are not of divine authority, and never could have been written by the immediate followers of Jesus. This, indeed, is put beyond all dispute by ecclesiastical history, from which it clearly appears that the gospels were the production of persons who lived many years after the days of the apostles, and who, in consequence of the numerous sects and parties into which the new religion was then divided, found it necessary to fabricate books, and to palm them on one or other of these apostles, for the purpose of supporting their own particular creed. St. Augustine† admits that Faustus had good reason for charging the earlyians with practising this deceit, when he asserted, that "the gospels and epistles were *not written* by the apostles, but a *long time after them*, by certain *obscure persons*, who, lest no credit should be given to their stories, did prefix to their writings the names of the apostles, and partly of those who succeeded the apostles; affirming that what

* Matt. v. v. 19.

† Augustine Contra Faustus, lib. 32. c. 2.

they wrote themselves was written by these." Iræneus* also complained of these *pious frauds*. He says "that in order to amaze the simple, and such as are ignorant of the scriptures of truth, they obtrude on them an inexpressible multitude of apocryphal and spurious scriptures, of *their own devising*."† I might quote a host of ancient writers in support of the same fact, were it not that it is put beyond all dispute by the admissions of modern writers on church history. Such, however, as are curious to know more of this matter, will find detailed accounts of the frauds practised in the early periods ofianity, by the framers of gospels, epistles, &c. in the writings of Origin, Tillemont, Epiphanius, Clemens Romanus, Ignatius, Justin, and Clemens of Alexandria, all of whom are ranked among the fathers; and (among the moderns) similar accounts may be seen in Dodwell's *Dissertations on Iræneus*; in the work of the profound Freret, entitled "*Examen Critique des Apologistes de la Religion Chretienne*;" in the "*Codex Apocryphus Novi Testamenti*," published at Hamburgh in 1719; in the elaborate and learned writings of Toland, particularly his "*Defence of the Life of Milton*;" and in a variety of other celebrated works on ecclesiastical history.

These spurious gospels and epistles were the natural consequence of the religion, intended to be established, being without any solid foundation. Had Jesus possessed authority to give a new revelation to mankind, or had that power been conferred on any of his disciples after his decease, the revelation itself would have carried with it evidence of its divine authority; it would have had the seal

* Iræneus *Adversus Hæres*, lib. iii. chap. 17.

† I have now before me a list of these books, amounting to upwards of seventy, which a celebrated author of the last century ascertained to have once existed, by the evidence of the Nazarene fathers, who frequently quoted them in their writings, but which are now destroyed. Among these early writings, I find a gospel attributed to each of the following Nazarenes: Peter, Andrew, James, Bartholomew, Philip, Thomas, Thaddeus, Matthias, Paul, and Barnabas; another gospel of John, and of Mark, with numerous epistles, books of the nativity, doctrines, preachings, liturgies, itineraries, judgments, acts, memorials, traditions, passions, visions, narratives, precepts, and revelations. In this curious list, there are no less than eight books attributed to Mary, one of which is entitled, "*The Book of the Virgin Mary and her Midwife*," and another, "*The Book of Mary, concerning the Miracles of and the Ring of King Solomon*."—Jesus, also, was believed to have been the author of seven books or tracts, one of which, it is said, he "*dropt down from heaven*."

Toland's Life of Milton.

of the Almighty stamped on it; uniformity and consistency would have run through all its pages; and not a line nor a word could have been corrupted or counterfeited by impious man. But what do we find, even only a few years remote from the period in which Jesus and his apostles are said to have lived? Not one uniform, clear, and consistent code, such as that which God gave to our fathers; but an almost incalculable number of gospels, epistles, acts, liturgies, creeds, revelations, and oracles of Sybils, every one of which containing doctrines opposed to, and subversive of the others. Had the gospel attributed to Matthew been the *true* history of Jesus, where was the use of the other gospels? The Almighty was surely capable of revealing himself sufficiently in one history; "but in those days there existed not only four but *fifty* gospels,"* all of them pretending to fidelity, and to have been the works of apostles, or disciples, who were inspired by heaven to proclaim the true faith. If these gospels had been written in as many different languages as there were different people on the earth, and corresponded in all their parts, the reason for having so many might have been apparent. But this is not pretended; while it is an undeniable fact, that the four books afterward selected from this incomprehensible mass of writings, and now received as authentic, contradict each other in the narration given of the most prominent parts of the life and sayings of Jesus. Had they been really inspired by God it would have been impossible they could have varied, far less contradicted each other. Even were the question of inspiration abandoned, these contradictions would still prove fatal to their authenticity, because if the writers of these books were really eye witnesses, as is asserted, of the events they have recorded, they would have been uniform in their narratives, especially in a case where the faith of future generations depended so much on the accuracy, consistency, and intrinsic value of their testimony. We know of no rule by which the statements of four witnesses, *disagreeing* as to facts, can be received in any ordinary question. Much less ought such doubtful evidence to be admitted in a case where it is brought forward to subvert the acknowledged laws of God, which he has given for an "everlasting covenant," and on the faithful observance of which alone the happiness of his people depends.

ABRAHAM.

* Collins' *Grounds and Reasons*, p. 44.

EXAMINATION OF ST. MATTHEW.

Continued from page 236.

That some of the books or writings of the prophets are lost to us is certain. We read of the book of Nathan the prophet, the book of Gad the seer ; these books are not now to be found, and some are of opinion the book of Jasher is also lost. But, however this may be, it is certain we have the writings, the scriptures, the books of all the prophets that were in being at the time the gospel according to St. Matthew was written, or even when St. Matthew is said to have lived ; therefore, when St. Matthew is made to refer us to the books of the prophets, or the words of the prophets, which is the same thing, since we say ברברי הנבאים כתוב *Bydebri Hany-beim Kathub*, in the words of the prophets is written, or כתוב ברברי *Hikathub Bydibbi*, &c. as is written in the words of the prophets ; so that it is apparent that the *words* of the prophets means the books of the prophets—" what was spoken by the prophets are the words of the prophets." If this is correct, I am very much puzzled, for I find words quoted in St. Matthew as being spoken by the prophets, which are no where recorded in any part of the prophets. St. Matthew, chap. ii. v. 23. " And he came and dwelt in a city called Nazareth ; that it might be fulfilled which was spoken by the prophets, *he shall be called a Nazarene.*" What the writer of St. Matthew could have intended by venturing such a quotation, (which is not to be found in any one of the prophets) as being spoken by several, if not all the prophets, must be left to those who hold him to have been inspired, to say. In fact, the prophets never said any thing like it ; not only the exact words quoted by St. Matthew as having been spoken by them, are no where recorded by any one of them ; but even no other set of words, signifying that the Messiah should be called a Nazarene. The Bible marginal references are to Judges xiii. 5. and 1 Samuel i. 11.

In Judges xiii. 5. are these words, " For lo, thou art bearing and shall give birth to a son ; and no razor shall come on his head : for the child shall be a Nazarite unto God from the womb : and he shall begin to deliver Israel out of the hand of the Philistines. וי

And in 1 Samuel i. 11. thus, "And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head."

Now, in the name of common sense, do any of these quotations treat of the Messiah? or say any thing concerning a Nazarene? Both Sampson and Samuel were *Nazarites*, but not *Nazarenes*; Nazarene is a man from the town of Nazareth, and is thus expressed in Hebrew, נוצרי *Notsree*. Nazarite, means set apart, and is thus written in Hebrew, נזיר *Nazar*, so that Nazarite cannot intend Nazarene, and I can no where find that the Messiah was or is to be called a Nazarene, or Nazarite.

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל הָעָם לוֹ תוֹכְלוּ לַעֲבֹד אֶת הָאֱלֹהִים קְדוֹשִׁים הֵם
אֵל קִנּוּא הוּא לֹא יִשָּׂא לַפְשֵׁיכֶם וּלְחַטֹּאתֵיכֶם :

"And Joshua said unto the people, ye cannot serve the LORD because he is *Elohim* holy ones: he is a jealous God; he will not forgive your transgressions, nor your sins." Josh. xxiv. 19.

In plainer language Joshua could not have expressed himself to the people, on whom he wished to impress the impossibility, the utter impossibility of their serving the LORD as a plural God, as a God holy ones. This service, he tells them, is forsaking the Lord, is a transgression and sin that he will not forgive, and which would cause their utter destruction, because he is a jealous God, that is, he is jealous of his worship; he tells them, verse 15, If it is evil in your sight to serve, the LORD, make your choice this day whom you will serve either the *Elohim* whom your fathers served, who are worshipped on the other side of the river *Euphrates*, or the gods of the Amorites, in whose land ye dwell. Hence it appears to be more sinful for Israel to serve the Lord as a God holy ones as a plurality in unity, than it would have been to have chosen to worship strange gods. (God guard us.) This is the whole argument of Joshua—"And now fear the LORD and serve him, כַּתְּמִים with perfection (altogether) and with truth; and put away the *Elohim*

whom your fathers served on the other side of the river (Euphrates,) and in Egypt, and serve the LORD, verse 14. His advice here is this, not only to serve the LORD, but to serve him in *perfection* and *truth*; alone and only; and the way to do this is to put away the *Elohim* who were formerly worshipped in Mesopotamia and Egypt; and serve the LORD without them. 15th. "But if it is evil in your sight to serve the LORD, take your choice this day whom you will serve; the *Elohim* whom your fathers served on the other side of the river, or the gods of the Amorites, in whose country you now are settled. But as for myself and my house, we will serve the LORD.

Explanation. But if, in your view, ye do not think proper to serve the LORD wholly and solely, then take your choice between the other two, which religion ye will embrace; either the Mesopotamian religion, or the religion of the Amorites. I also, for myself and family, take our choice. We will serve the Lord wholly and solely, with a perfect undivided service, and in truth.

Verse 16. "And the people answered and said, Far be it from us to forsake the LORD in order to serve other Gods." If we should follow your advice, we should then forsake the LORD, in order to serve other Gods. Far be this from us, this we will not do. 17. "For the LORD is our God, he it was who caused our being brought up from the land of Egypt, from the house of servitude, and who performed in our sight those great signs, and hath preserved us in all the way wherein we have since gone, and among all the nations through whom we have passed.

18. "And the LORD drove out all these nations and the Amorites, the Aborigines of the country, from before us, even we will serve the Lord, for he is our God." We will make the same choice as you make, *even we* will serve the LORD. The first part of the proposition of Joshua to fear the Lord and serve him was thus conceded, but as to the second part, with perfection and truth, the concession did not so plainly appear, and Joshua might suppose they would not forsake the service of the LORD, yet intended to retain, (not put away) the idea of other *Elohim*; and this makes him explain as in the words of our text—"And Joshua said unto the people, Ye cannot (will not be able to) serve THE LORD because he is *Elohim* holy ones," do not think you can at all serve THE

LORD and retain other *Elohim*, assigning, as a reason for so doing, that he is *Elohim*, holy ones, a plurality in unity. He is a jealous God, and will not allow such doings, he will not forgive these trespasses and sins.

20. For ye will forsake THE LORD, and serve strange Gods, and he will return and do you harm, and destroy you after he has benefitted you.

Explanation. If ye worship THE LORD, as *Elohim*, holy ones, ye forsake THE LORD, and serve strange Gods, the consequence in the end will be destruction.

21. And the people said to Joshua, none but THE LORD will we serve.

The people answered him, Nay we do not mean so, we intend to serve THE LORD only.

22. And Joshua said to the people, you bear testimony of yourselves, that of your own accord you have chosen THE LORD to serve him? and they said, we are witnesses.

23. And now (said he) put away the strange Gods which are amongst you, and incline your hearts to THE LORD, the God of Israel.

The second part of the proposition being now also conceded, THE LORD alone must be considered the God of Israel. "Put away the strange Gods, and incline your hearts to serve THE LORD alone."

24. And the people said unto Joshua, THE LORD our God we will serve and hearken to his voice.

We accept of THE LORD as our God, we will serve him and obey his voice.

According to the bible translation, (and indeed it is far from being alone in its reading) this 19th verse is not only a contradiction to the context, but is also untrue in doctrine, as well as incorrect in the rendering. In the context Joshua calls on the people to serve THE LORD. And in the 19th verse he says, ye *cannot* serve THE LORD; it is a contradiction to advise a course which cannot be pursued. It is not true in doctrine, for THE LORD can be worshipped, can be served, and if we serve THE LORD he will forgive our sins.

It is incorrectly rendered, because *Elohim* is a noun proper, con-

THE JEW.

requently in the singular, being here used as a name for God, and is joined with קדושים *Kydoshim*, holy ones, an adjective in the plural number, and its pronoun הוא *Huc*, he, is also singular, and therefore ought to have been rendered *Elohim*, holy ones is he, or he is *Elohim* holy ones, and not as the English bible has it, "he is an holy God," leaving the adjective *holy* in the singular, when, in the original, it is in the plural, and when as I have shown, the context of necessity requires it to be left in the plural, or else the whole sense of the argument is destroyed, and becomes contradictory, and the doctrine in reality false.

I was led to the explanation of this text by looking over, for a future number, David Levi's *Lingua Sacra*, article *Elohim*. Because those who, in their own thoughts are learned, and wise in their own conceits, themselves refusing to listen, yet presuming to teach, obtrude their weak, indigested cogitations on us, I am advised by those I revere, in some future number or numbers, to treat on that subject.

To me it appears very strange and unaccountable, how any one in his senses can hold forth, that *Elohim*, a noun proper, can be plural, because it has the ם *mem*, or ם *yod men* termination; as well might they say, that Thomas, or Jones, two English names, are plural; because they have the *s*, or *es*, termination; for if the one is the Hebrew, the other is the English, plural termination. For the present I must close this article, hoping, with the will of God, to resume it in some future number.

FROM ISRAEL'S ADVOCATE, VOL. 2. p. 28.

LONDON JEWS' SOCIETY.

"The Duke of Sussex, son of the late King, is President. The object of the Society is the education of poor Jews and their children. At the late annual meeting, the President called a little Hebrew girl, not seven years old, before him, and placed her on a table, in the presence of the assembly, where she recited an appropriate ode, from which the following stanza is selected:—

"By all the griefs that ye assuage,
By orphans' eyes upraised to bless;
By the grey head of childless age,
Bow'd to the earth in thankfulness,

Oh! freely still your aid bestow,
 Help us to live—the old to die,
 And blessing others here below,
 Yourselves be doubly blest on high.

"The collection taken on this occasion, in aid of the society, exceeded seven thousand dollars."

On a first reading of the above, it impressed on my mind that it was an account of the London Society for Evangelizing the Jews; being placed in company with the "*Massachusetts Society for meliorating the condition of the Jews*," "*Salem Jews' Society*," "*Northampton Jews' Society*," "*Providence Auxiliary Society*;" all which are illegitimate, that is, societies oftians who assume the name of *Jews' Societies*; and it surprised me to find H. R. H. the duke of Sussex in such company. I also noticed the strangeness of the wording and punctuation. On a reperusal, the wrong became apparent—and behold my agreeable surprise on the discovery of a friend. It is a garbled account of an annual meeting of the Society of London, the members are principally Jews; it is called נוח הצדק *Nivhy Hatsedek*, the righteous refuge or dwelling, a charitable institution for aged infirm Hebrews, and poor Jew children; they have a large elegant Hospital in Mile-end road, called the *Jews' Hospital*, where manufactories of several kinds are in successful operation. The aged and infirm are supported for life: the children receive an education, are taught a trade or handicraft, and when of age set up in business. The institution is entirely a *Jews' institution*. The children are educated in Judaism; it is supported by voluntary contributions and annual subscriptions. The subscribers have an annual meeting, when the duke, being a patron, usually presides for the day.

Isern's Advocate has introduced this society to the notice of its readers in such a manner that it may be mistaken for a society ofians, calling themselves a *Jews' Society*; it therefore became our duty to notice it here, to correct the erroneous idea it is calculated to impress. Would that all societies calling themselves *Jews' Societies* were like this, and would that all piousians were like the Duke of Sussex. Blessings on his head! May he see the delight of Israel and be satisfied!

Now, reader, will you please to say by what name shall such doings be called? It is neither murder nor robbery! It does not "make me poor indeed," neither does it "make him the richer!" The plumage is indeed borrowed; and I would not willingly pluck a single feather from him. Let it then stand, a thing without a name, and so in future shall all misdoings in that work be, till it is otherwise conducted.

NOTICE.

No. 12 concludes the first volume of the *Jew*; those who wish to withdraw their subscription will please to signify the same to the publisher, at the office, 265 Broadway, before the 6th day of March next, or they will be considered as pledged to continue their subscriptions.

Subscribers to the *Jew*, who wish to replace any numbers which may be wanting to complete the series for the first volume, are reminded to supply themselves before the 6th of March next, after which we may not be able to supply them.

MALABAR JEWS.

We have latterly been favoured with the perusal of an original account of the *Jews of Cogia*, (Cochin) in China, and are in hopes of being favoured with a communication on that subject, which will correct Missionary misrepresentations on that head!

THE JEW;

BEING

A DEFENCE OF JUDAISM

AGAINST

ALL ADVERSARIES,

AND

PARTICULARLY AGAINST THE INSIDIOUS ATTACKS

OF

ISRAEL'S ADVOCATE.

עת לעשות לה' הפרו תורתך :
ואענה חרפי דבר כי בשחתי בדברך :

" 'Tis time to work for the Lord; they make void thy law.

"And I will answer the blasphemers of the word; for I depend upon thy words."

Psaln, cix.

VOLUME II.

EDITED BY S. H. JACKSON.



NEW-YORK.

.....

1825.

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THE JEW;

BEING A DEFENCE OF JUDAISM AGAINST ALL ADVERSARIES, AND PARTICULARLY AGAINST THE
INSIDIOUS ATTACKS OF
ISRAEL'S ADVOCATE.

וַאֲרָא וְאִין אִישׁ וּמַאֲלָה וְאִין יוֹעֵץ וְאַשְׁמָלַם וְשִׁיבּוֹ דְּבַר :
הֵן כָּלֵם אֹוִן אַפְסִי מַעֲשֵׂיהֶם רוּחַ וְתַהוֹ נִסְכֵּיהֶם :

I behold, and there is no man, even from among all these, and there is no counsellor, who can answer a word when I question them. Behold, they are all vanity; their works are nothing; their drink offerings are WIND and CONFUSION.

Isaiah, xli. 28, 29.

Vol. II. 1st day of the 13th month, ADAR SHINEE, 5584. No. 1.

Examination of St. Matthew, continued from page 250, Vol. I.

“ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel : for they are dead which sought the young child’s life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither : notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee : and he came and dwelt in a city called Nazareth.” —*Matthew, Chapter ii. verse 19, 20, 21, 22, 23.*

By the text, Joseph was commanded to go into the LAND OF ISRAEL, “ Arise, and take the young child and his mother, and go into the land of Israel.” Now generally speaking, both Judea and Galilee is the LAND OF ISRAEL. In consequence of this command, Joseph went from Egypt to THE LAND OF ISRAEL. “ And he arose, and took the young child and his mother, and came into the land of Israel.” What part of

the LAND OF ISRAEL he came to the text does not inform us ; but by the text it is apparent it was not Judea. "But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither : notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee." Consequently, it must have been some part of Galilee. Now here is a difficulty. How came he into Galilee, without going into the Land of Judea ? for the road from Egypt to Galilee, is through Judea, and it cannot well be avoided ; Judea being bounded to the West by the Mediterranean, and to the South and East by Egypt, the Desert, and Salt Sea ; so that the only practicable road north, he could not have taken. And if he was already in the Land of Israel, he was past the danger. Did he go through the desert, the land of Edom and Moab, and cross the Jordan, in order to get into Judea ? he then took a roundabout journey, and for what purpose was this done ? to avoid Judea ? this cannot be ; because he was in the Land of Israel before he thought of any danger ; for he returned with the assurance that "they are dead who sought the young child's life : " consequently he was without fear or apprehension of danger. It cannot be said he was in Judea when he received the intelligence, for the text tells us "he was afraid to go thither ; " consequently he could not have been there yet. But on his way to go there, the first country he must have come to after leaving Egypt to go to the Land of Israel, must have been Judea ; and if he wanted to reach Nazareth, in Galilee, he must have gone through the whole Land of Judea ; for Judea is or was the southernmost country of the Land of Israel, and stretched from Edom, including the Salt Sea, to the river of Egypt and Mediterranean. Joshua xv. 1, 2, 3, 4. "This then was the lot of the tribe of the children of Judah by their families ; *even* to the border of Edom, the wilderness of Zin southward *was* the uttermost part of the south coast. And their south border was from the shore of the Salt sea, from the bay that looketh southward : and it went out to the south side to Maaleh-acrabbin, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa : *from thence* it passed towards Azmon, and went out unto the river of Egypt : and the goings out of that coast were at the sea : this shall be your south coast." The truth is the writer of the Gospel of

Saint Matthew has fallen into a difficulty, from which he can in no way be extricated ; for he places Joseph and his family in the Land of Israel, before he turns him aside : now if by the Land of Israel is meant Judea, then he could not turn aside, he was confined by the two seas, the Mediterranean to the West, and the Salt Sea to the East ; he must have gone through the whole length of the Land of Judea before he reached Galilee. And if by the Land of Israel is meant any other part of the country, not Judea, he must in that case have already been in Galilee, and he must have come there in as circuitous a route as if he had been in Philadelphia, and went to Boston round the lakes Erie and Ontario, through Canada and Vermont, then wishing to avoid New-York, he turned aside into Massachusetts to Boston. I can see no other way to get over the difficulty. He must be sent through the Desert round the Salt sea, through Edom and Moab, and across the Jordan into Galilee, and this tiresome dangerous journey through the Desert is undertaken without any cause or reason, for he knows of no danger till he comes into the Land of Israel, then only " he heard that Archelaus did reign in Judea." Let it also be kept in mind if this was the route he took, he went through an uninhabited country, a waste, howling, sandy desert ; a country where indeed no human being can exist without a miracle ; he must consequently have carried his provision and even his water along with him for a considerable part of the time he was on the way ; and if he really went this route why is it not mentioned ? The conclusion is, the writer had no knowledge of the geography of the country he was treating of, but supposed Joseph could take his choice when he *came* into the Land of Israel to go into Judea, or turning aside either to the right or left, go into Galilee ; for no doubt he intended us to understand Joseph went the usual route, and only left it (turned aside) after he came into the Land of Israel, and heard Archelaus reigned in Judea, in the room of his father Herod.

I have stated the difficulty, and it is left for ians to explain, to inform us which road he took ; whether he went by the sea or by the desert, for the text leaves us in the dark, since the only usual and direct road through Judea he did not take. I fear they will in no way get over the difficulty except by miracle, mystery, or faith ; *ian faith*, and which is itself the greatest mystery and the greatest miracle. I now hasten to the examination of the next

text that offers for consideration, and which is in these words :

<p>Matthew, chap. iii. v. 3. &c. " For this is he that was spoken of by the prophet Esaias, saying, 'The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.'"</p>	<p>Supposed to be a quotation from Isaiah, chap. xl. v. 3. " The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God."</p>
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קול קורא במדבר פנו דרך ה' ישרו בערבה מסלה לאלהינו :

" A voice crying in the desert, Clear ye the way of THE LORD, prepare, in Arabia Deserta, an highway for our God.—*Literal translation.*

The first difference in the literal translation is in the word בערבה *Bangarba*, and which I render in Arabia Deserta ; it is a word of several significations according to the context. I have given it its original signification, supposing the context requires it, the radix is ערב *Arab*, and it is applied to signify a desert, because Arabia is a desert country, a plain, sandy country ; it has other significations, and is consequently differently translated סלו לרכב בערבות *Solu larocheeb BANGARABOTH* ; " Extol him who rideth upon the Heavens," Ps. lxxviii. v. 4. But here the sense of the context would, if not require, at least allow its being rendered in THE DESERT (of Arabia ;) for the Psalmist sings of his appearance on Sinai, in Arabia Deserta. Again, ותגל ערבה *Vatagel ARABA*. Isaiah, c. xxxv. v. 1. And which the Bible has rendered, " And the desert shall rejoice ; but why I cannot perceive, for here again the context requires the word to be left as a proper noun, and ARABIA shall rejoice ; being that its desert is to blossom as a rose. " It shall blossom abundantly and rejoice, even with joy and singing : the glory of Lebanon shall be given to it, the excellency of Carmel and Sharon ; they shall see the glory of THE LORD, and the excellency of our God." Is. xxxv. 2. The deserts of Arabia will become a flourishing country, and in consequence the Arabians will rejoice, even with joy and singing ; for Ishmael is to dwell in the presence of all his brethren ; they also will, at the restoration, become a flourishing people. Again, מדרך הערבה *Medereech HANGARABA*, translated " through the way of the plain ;" (Deut. ii. 8.) but this is manifestly incorrect ; for when they left Edom or Seir, they were in the desert of Arabia, for they were not allowed to go through Moab, and therefore they turned themselves, and instead of going North, in which direction their road lay, they went East into the desert of Arabia ; and so

says *Jarchi*, לִצְר צִפּוֹן הַפָּנִים לְהֵלֶךְ יָרֵךְ מִזְרֵית, "We turned our faces from the North to go towards the East." Again, מִשָּׁה בַּעֲרָב, *Masa BANGARAB*, "The burthen of Arabia," (Is. xxi. 13.) And here *David Levy* is with me, for he sayeth "This is *Arabia Deserta*," as also Is. xiii. 20, לֹא יֵהְיֶה שָׁם עֵרֶב, *Lo yael Shem ARABE*, "The Arabian shall not pitch his tent there." I am aware that the word has other significations, but I contend this is its signification here, that the highway here spoken of is to be in *Arabia Deserta*, and not in the wilderness of Judea.

The next difference is in the word מַסְלָה *MYSELA*; this, with the translators of the Bible, I render an HIGH-WAY. St. Matthew has it THE PATH, meaning, I presume, a narrow foot path, and it must be left to our opponents, to explain to us how a Jew, whose vernacular tongue was Hebrew, could render *MYSELA* a path, the Hebrew word for which is אֶרֶץ *Horach*, the Hebraist will find it, Ps. xvii. 4. "The path of the destroyer," Gen. xlix. 17. "An adder in the PATH," and Ps. xvi. "The PATH of life." In all which places, and in innumerable others, the word is אֶרֶץ *Horach*, and may indeed mean a road, such as is made by continual wear, but not a worked, artificial road, or high-way; and מַעְגָּל *Mang-gal* is also a path, Ps. xvii. 5. "Thy path, cxl. 6. and innumerable others;" but the word מַסְלָה *mysela* only means a wide artificial cast up road or high-way, as מַסְלַת שָׂרָה כּוֹבֵס *MYSELATH Sidi Kobas*, "The high-way of the Fuller's field, Is. vii. 3. וְהָיְתָה מַסְלָה "And there shall be an high-way for the remnant of his people," Is. xi. 16. Nay its very root סָלַל *Salal*, to cast up, shows its meaning to be a cast up, raised, artificial, if you please, *turnpike* road, and to none other will it apply, as סָלַל כָּלִי פָּנֵי דֶרֶךְ *SALU SALU panu derech*, "Cast up, cast up, prepare the way," Is. lvii. 14. that is, plough the road on each side, and throw the ground in the centre; so that מַסְלָה *Myse-la* is such a road which is cast up and raised higher than the land adjacent, while a path is only worn plain, and is rather lower than the land contiguous thereto.

But perhaps Saint Matthew did not intend to quote Isaiah, for he says *Esaias*, and in that case I have nothing to say, because I never saw the book of the prophet *Esaias*; indeed, I never read of such a prophet among the Jews, or the Ephraimites. Perhaps this *Esaias* was a Grecian prophet; nothing more likely, for Saint Matthew was much better read in the Greek than the Hebrew; and that

is very strange, but I suppose it was a miracle. And lest some one may say he meant Isaiah when he says Esaias, we will consider the scope, intention, and real meaning of the 3d verse, or the prophecy whereof the 3d verse of the 40th chapter is a part—it begins נחמו נחמו יְהוָה “Comfort ye, comfort ye my people, saith your God.” The people of God, Israel, are commanded to comfort themselves. “Speak ye comfortably to (the heart of) Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she has received of the Lord’s hand double for all her sins.” The people of Israel are commanded to speak comfortably to Jerusalem, and cry to Jerusalem that her warfare is accomplished, her warfare is done, is over, is past; there will be no more warfare for her, her iniquity is pardoned, her sin, her iniquity is forgiven; because she, Jerusalem, has been doubly punished for all her sins; so that she will thence forward have no more warfare; she has received her punishment, she will have no more punishment, all is now forgiven, and therefore the people are commanded to comfort themselves, and to comfort Jerusalem. The spirit appears to have in view the restoration and the time of the restoration of Israel, when judgment will return to the righteous, when Ephraim, as well as Judah, will be restored to their own country; when the kingdom of the saints of the Most High, will be set up, for after that time Jerusalem will have no more warfare.—No stranger then will pass through her any more. “A voice of crying in the wilderness, prepare ye the way of the Lord: make straight in Arabia Deserta, a high-way for our God.” This is not said of any particular man who will utter this voice: it is to be a voice, a loud, a crying voice, “Prepare ye.” This is spoken of Ephraim, the voice is the coming of Ephraim, of the whole nation, the long lost to us, and at present not to a certainty known, ten tribes of Israel, our brothers, who were driven into captivity by Shalmanezzer; their coming into the wilderness, on their return to the land of their fathers, will occasion this voice, “Prepare ye the way of the Lord: make straight in the desert, a high-way for our God.” When speaking in chap. xi. of the restoration of Israel and Judah, from all the world, he makes use of the same language, (an high-way.) “And there shall be an high-way for the remnant of his people, which shall be left from Assyria, like as it was to Israel, in the day that he came out of the land of Egypt:” so that the high-way for our

God, means an high-way for the people ; and these coming, as they came out of Egypt, in a national body, will occasion this voice in the wilderness ; this will indeed be a comfort to the people of God, this will be a comfort to Jerusalem, for her warfare then will be accomplished, her iniquity will then be pardoned ; she will be then certain, that she has received her punishment, in full tale, double for all her sins, as threatened in Jeremiah, xvi 18. " And first, will I recompense their iniquity, and their sin, double, because they have defiled my land ; they have filled my inheritance with the carcasses of their detestable, and their abominable things." This is the real, the literal meaning of the prophecy, or that part now necessary to be considered ; this is the precise meaning of just so many words put together, in the order these words do stand in context. Now ians spiritualize these words to mean the promulgation of their gospel, and the voice to mean the preaching of John the Baptist ; then, when John the Baptist preached, and the gospel was preached by Jesus of Nazareth, the warfare of Jerusalem was accomplished ; the iniquity of Jerusalem was pardoned ! Jerusalem had received of the Lord's hand the double for all her sins ! How was the warfare of Jerusalem accomplished ? Have not the people of the prince, the Romans, destroyed Jerusalem ? Razed her foundations, and burnt up the sanctuary ? Is not the mountain of the Lord's House in heaps ? Is Judah restored ? Had she received of the Lord's hand double for all her sins, when the gospel was preached 1800 years ago ? What then can be the meaning of this long and doleful captivity ? Is this the way of the Lord ? the trouble had not yet begun ! how then can it be said her iniquity was pardoned ?—No, far was it from the intention of the Spirit of Holiness, to say anything here of the promulgation of the gospel ! or the preaching of John ! and John in the wilderness of Judea, was not this voice in the wilderness. The time for this voice was not, and is not yet come, because the warfare of Jerusalem was not, and is not yet accomplished ; Jerusalem had not then, neither has she as yet, fully received of the Lord's hands double for all her sins, (although the time hasteneth) and therefore her iniquity (the iniquity of Jerusalem, of the Jewish Church, if you please to have it so,) is not yet pardoned her warfare is not yet accomplished, as we see it daily before our eyes ; and therefore this John your Saint Matthew speaks about, was not the voice spoken of by the prophet Isaiah ! Whatever the

prophet Esaias might have said 'about him, and none can pretend here to call the Gentile church, Jerusalem, because, when John came, when Jesus promulgated the gospel, there was no Gentile Church! to be called Jerusalem! consequently this does not testify of John or of Jesus; and Isaiah did not speak of John when he said קול קריא "A voice crying in the wilderness;" but say for a moment, Isaiah did speak of the Gentile church, then her warfare was accomplished.—Read the Ten persecutions of the ian church, read Fox's Book of Martyrs, read the violent persecutions of ians of one another; when Arians persecuted the Athanasians, the Trinitarians the Arians, the Church of Rome the Protestants, aye, and the Protestants the Catholics; and every one of the Protestant sects (except the Quakers) each other; every one in their turns are persecutors, aye persecutors unto death! Was their warfare accomplished? Their warfare had not yet begun, when the gospel was promulgated! The beginning of the gospel promulgation, was the beginning of the warfare! and not the end or accomplishment of it. Read what the learned reformer Calvin says of it in his letter to the Protector of England: "And indeed, it is evident from history, that from the time in which the ian religion began to be spread through the world, there was scarcely a corner, which was not afflicted with extreme evils. The constant commotions of wars arose like some conflagrations, by which all things were consumed. Floods prevailing on the one hand, and on the other pestilence, and famine; here the end of all government, and there the inversion of all order, as if the world absolutely conspiring against itself, was broken to pieces, and dissolved. The same has happened in this age, since the gospel began to come forth from the darkness with which it was covered: the face of things exhibited a miserable appearance! Complaints are every where circulated, that we were born in a most unhappy period! And there were few who did not faint under so great a pressure of difficulties."—*Life of Calvin*, p. 330.

Thus then is the warfare accomplished. What will ye do in the swellings of Jordan? Tremble ins, "if this is done in the green tree, what will be done in the dry?" These are of their words, I take no pride in them; their iniquity they say is pardoned, their warfare is accomplished; and yet this all happens to them. What will become of them, when inquisition shall be made for sin?

When he shall, (as he certainly shortly will) avenge the blood of his servants ; when he will render vengeance to his adversaries ; Oh God, be merciful to your creatures. On this enough has been said—I must hasten to something else.

(*To be continued.*)

MALABAR JEWS.

When I finished the 11th number of the first volume of THE JEW, I craved permission to close the 1st volume of Israel's Advocate ;* but this I am not allowed. Again I must wade the "*Back Waters*;" for those whom I delight to obey will not permit me to leave such gross calumnies, and wicked misrepresentations, as are contained in "the account of Mr. Sargon's visit to the interior of Cochin,† unrepelled and uncorrected. It is therefore with the utmost disinclination as to the subject, that I drag myself to the performance of the necessary duty. Mr. Sargon, who I take to be an apostate Jew, since he informs us† that he is brought out of "blind Judaism to the marvellous light of ianity," says, "I took my way straight to the *Synagogue*, with an intention to dwell there a couple of days;" that he was not molested in the sacrilege by the Jews; that in consequence he did prepare his table, did eat there, and did lodge there. Reader, what would you expect would be the consequence, should any man enter Trinity church, לחבר and there, unasked and unsolicited, spread himself on the seats, prepare his meals, and take up his lodgings? Would it be a miracle that he would be shown a more fitting place for such purposes, higher up Broadway, even in the house vulgarly called Bridewell? and will you then swallow this Munchausen, and believe that Sargon did do this in the Jews' synagogue at Chinotta; and that the Jews permitted it? True indeed, in Poland, under the government of the *enlightened* and *pious* Alexander, Jews have been obliged to permit ENGLISH MISSIONARIES into their synagogues to dispute on religion; and let it be remembered they were accompanied by a file of bayonets, and that it was well understood the

* No. 11, p. 231. † Israel's Advocate, p. 190. ‡ Ibid. 196.

soldiers had ball cartridges ; and all this by the express desire of the Missionaries : *unanswerable arguments these, when presented to the hearts and heads of unarmed, inoffensive Jews !* But this does not appear to have been the case at Chinotta.

He next informs, that he "engaged in conversation with a young man who could read *Hebrew*, and *understand it tolerably*, the rest of the people were standing by and hearing us with the utmost attention."* This is indeed wonderful, a Jew boy at Chinotta could read Hebrew, and understand it tolerably ! It appears, some how or other, the black Jews understood the purpose of his visit was disputation, and set a young man, a youth, a boy, a child, against the learned Mr. Sargon, with his "*Hebrew and English Bible*."† Fearful odds these, against the "poor insulated, and ignorant" Chinottas ; and what was the result ? is the youth confounded ? So indeed the learned Mr. Sargon would wish us to think ; but does it so appear, even from his letter ? on the contrary, the renowned Mr. Sargon acknowledges himself nonplussed. "I never heard such an explanation," exclaimed he.‡ Yes, Mr. Sargon, with his Hebrew and English Bible, did say he never heard the like. It was then a new thing to Mr. Sargon, and not to be found by the "marvellous light of the gospel," that the wonderful counsellor, the mighty God, the eternal Father, should call the child's name the Prince of Peace. Did then Mr. Sargon explain to those insulated, ignorant Chinottas, how the child itself was the father, and that consequently he was both father and son ? how he begat himself ? or did he leave it unessayed ? Hear his own acknowledgment. "I find it a difficult matter to encounter those who oppose ianity."§ What, after traversing the Atlantic and Pacific, for the purpose of finding a few "insulated, ignorant, black Jews," in order to dispute with and convert them, is he obliged to acknowledge they confounded him ? They produced such an explanation of Isaiah, ix. 5. as he had never before heard, and that he found it a difficult matter to encounter them ; no doubt they answered all his objections, and raised such others as he could not "contend with." As to the rest of his long extract, it is his own story, on which he puts the best face ; what confidence to repose in its correctness, may be gathered from the foregoing.

* *Israel's Advocate*, p. 190. † *Ibid.* p. 190. ‡ *Ibid.* 192. § *Ibid.* 190.

One other young man asked him to read the 11th chapter of Isaiah, and he, full of suspicion, stopped short at the 10th verse. Why was this? Did he suppose he could not encounter the whole chapter? that he could not reconcile the character there given of the Messiah to Jesus? nor the events to happen on his coming, to what has hitherto eventuated? He then sees the strength of the objection, and how does he get over it? How does he answer it to *himself*? Thus, "The second coming with power;" he will not allow two Messiahs, because neither Jacob nor any other prophet does speak but of one;* and let me ask in what part of the prophecies do we read of two comings. The Jews are represented as listening attentively, not at all gainsaying indeed, (if we are to believe Mr. Sargon) as being in some points convinced, still this wicked Sargon cannot let them pass without the usual compliments, "I believe the black Jews are more obstinate and stiff-necked than any other people.† Thanks, many thanks, Mr. Sargon, for the black Jews: one thing is clear, they were too obstinate to be converted by him, who acknowledges it a difficult matter to encounter *the arguments* of those who oppose ianity; and finally how does he get rid of them? He sends them all to a wedding. "I should have made a longer stay at Chinotta if the people had not gone away that very night to Antchingamal, to join a marriage feast."‡ They left him in possession of the town, synagogue, Sepher Toras, and all his books. I have here a question to ask; may not a man be saved without believing this, or even without placing any confidence in any of his representations? He introduces§ an old black Jew, giving him the following account of their history.

"One of them, who appeared to be more aged than the rest, replied, that an ancestor of theirs had a book, which he brought with him when they came out to India from Jerusalem, after the destruction of the second temple, and that book contained every account of their history and traditions since the beginning, (of the world) continued down to their arrival on this coast, but which they lost at the destruction of Cranganore. He declared that, according to the book in question, they (the black Jews) are as truly the children of Israel, (Gen. xxxii. 28.) as the white Jews; and that they had a cohen (or priest) who came out with them from Judea, who was buried in this place, (Chinotta,) named Aaron Cohen, and some of whose descendants by the femaleside he pointed out as then standing before us: that this Cohen had two sons, but both died—one became deranged, and the other was dumb: that, how-

* Israel's Advocate. p. 196. † Ibid. 193. ‡ Ibid. 197. § Ibid. 194

ever, the ancient sepulchres were destroyed by Hyder, during his war with the native princes, who likewise destroyed and burnt many of their Synagogues, killed some of their people, and made others captives, and the rest took refuge at different places in these parts: that they had a brass plate and various books, which they had preserved and kept in this (Chinotta) Synagogue, from whence the white Jews came with power and took away from them, when the Dutch were in possession of Cochin: that the white Jews had the Rajahs as well as the Dutch in their favour, who put the black Jews under the jurisdiction of the white Jews: that they greatly repented themselves of having foolishly adopted, on their first arrival at Cranganore, the dress, habits, and customs, in every respect, of the Hindoos. "We came to the Malabar coast," continued the old man, "long before the white Jews, and our chief was Joseph Rabban, whose name is on the brass plate. There were altogether seventy-two families of black Jews. The white Jews had intercourse with us, and we had likewise intermarriages with each other." (I have since, upon diligent inquiry, found that the circumstance of the intermarriages is true, but confined solely to some Arabian Jews at the time alluded to, and of no further extent.) Subsequently the great man among the white Jews, Ezekiel Rahaby by name, had been honoured by visits from the Dutch governors and Malabar princes, and from that period the black Jews have been entirely degraded, and subjected to the power of the white Jews; and that was the time when the black Jews were separated totally from all communion with the white Jews, who placed Nasir, or governors, over them, until some time before the late war between the English and the Rajahs of Travancore and Cochin in the year 1809. That they have no written account of what is here mentioned, but they received it from oral tradition, and recite it from memory; besides, they have possessed no learned people among them latterly, to record these things. The old man added, that the white Jews even prevented the black Jews from writing to the Jews of other countries; and if any Jews came from other places, they hindered them from going to visit them—exclusive of which, should foreign Jews see them in such dresses, and following the customs they have unfortunately adopted from the natives, they would think they belonged to some other nation, instead of being Jews, and would in course abhor to go amongst them. Moreover, as the black Jews had not many females among them, they did buy the native women, who had female children, and made their offspring free, and married them afterwards. Thus they intermixed with the natives, and became such as they. On the other hand, when they made their slaves' male offspring free, they gave them their females to wife, and in three or four generations considered them as black Jews; but that there was a difference made, such as "that they could not wear sandals, as the other black Jews; were considered as inferior to the other black Jews, and distinctly separated from all kinds of offices in their Synagogue; they could only marry among themselves; and could not be public readers in the Synagogue, nor go up to read in the *Sepher Torah*, or Book of the Law."

The whole of this account is undoubtedly a tissue of misrepresentations, of which this wicked sinner himself shows a consciousness, and as a salvo to his veracity, (for every appearance contradicts it,) he adds the following.

"From all the foregoing, and for other reasons, I conclude that the black Jews

are partly of the long lost ten tribes, and partly of those proselyted to Judaism after the white Jews arrived at Cranganore."

Thus then the black Jews are at last no Jews at all, but partly of the 10 tribes; the question yet remains how came they black? The cohen, was he white or black? He was buried at Chinotta; was that the place they first settled in when, as is pretended, they first arrived at Judea? Now all this from a bare first view appears false, for it does appear that, as far as concerns religion, the black are as much Jews as the white; but as regards descent, they are principally Hindoos: they consequently are not to be blamed for having Hindoo customs, (fashions,) nor for intermarrying with the native free women of colour, they being first freed and proselyted, even if they purchase them young and free them. Their persecution under Hyder is also a misrepresentation of the apostate Sargon. They have the pious Portuguese ians to thank for that affair, and history will faithfully fasten it on ianity, maugre all the tricks of apostate and other ian missionaries. The arrival and settlement of the white Jews at Cranganore, is also acknowledged. Sargon appears to expect the account will be doubted; for he says

"I should have entered further into conversation with this old man, if he had not himself declined a free communication with me. When one closely converses with these people, in order to inquire into their state, they appear soon to feel a kind of suspicion and fear, which prevents their giving a proper account of themselves."

Thus far Sargon; but the Rev. Claudius Buchanan, L. L. D. in his ian researches in Asia, gives us the following account.

THE JERUSALEM OR WHITE JEWS.

"On my inquiry into the antiquity of the White Jews, they first delivered to me a narrative, in the Hebrew Language, of their arrival in India, which has been handed down to them from their fathers; and then exhibited their ancient brass Plate, containing their charter and freedom of residence, given by a King of Malabar. The following is the narrative of the events relating to their first arrival."

"After the second Temple was destroyed, (which may God speedily rebuild!) our fathers, dreading the Conqueror's wrath, departed from Jerusalem, a numerous body of men, women, priests, and Levites, and came into this land. There were among them men of repute for learning and wisdom; and God gave the people favour in the sight of the King who at that time reigned here, and he granted them a place to dwell in, called *Cranganor*. He allowed them a patriarchal jurisdiction within the district, with certain privileges of nobility; and the Royal Grant was engraved, according to the custom of those days, on a plate of brass. This

was done in the year from the creation of the world 4250 (A. D. 490) and this plate of brass we still have in possession. Our forefathers continued at Cranganor for about a thousand years, and the number of Heads who governed were seventy-two. Soon after our settlement, other Jews followed us from Judea; and among these came that man of great wisdom, Rabbi Samuel, a Levite of Jerusalem, with his son Rabbi Jehuda Levita. They brought with them the SILVER TRUMPETS, made use of at the time of the JUBILEE, which were saved when the second Temple was destroyed; and we have heard from our fathers, that there were engraven upon those trumpets the letters of the ineffable Name. There joined us also from Spain, and other places, from time to time, certain tribes of Jews, who had heard of our prosperity. But at last, discord arising among ourselves, one of our Chiefs called to his assistance an Indian King, who came upon us with a great army, destroyed our houses, palaces, and strong holds, dispossessed us of Cranganor, killed part of us, and carried part into captivity. By these massacres we were reduced to a small number. Some of the exiles came and dwelt at Cochin, where we have remained ever since, suffering great changes from time to time. There are amongst us some of the children of Israel (Beni-Israel) who came from the country of Ashkenaz, from Egypt from Tsobo, and other places, besides those who formerly inhabited this country.'

"The native annals of Malabar confirm the foregoing account, in the principal circumstances, as do the Mahomedan histories of the latter ages; for the Mahomedans have been settled here in great numbers since the eighth century.

"The desolation of Cranganor the Jews describe as being like the desolation of Jerusalem in miniature. They were first received into the country with some favour and confidence, agreeably to the tenor of the general prophecy concerning the Jews; for no country was to reject them: and after they had obtained some wealth and attracted the notice of men, they are precipitated to the lowest abyss of human suffering and reproach. The recital of the sufferings of the Jews at Cranganor resembles much that of the Jews at Jerusalem, as given by Josephus.

"I now requested they would show me their brass plate. Having been given by a native King, it is written, of course, in the *Malabaric* language and character; and is now so old that it cannot be well understood. The Jews preserve a Hebrew translation of it, which they presented to me: but the Hebrew itself is very difficult, and they do not agree among themselves, as to the meaning of some words. I have employed, by their permission, an engraver at Cochin, to execute a fac-simile of the original plate, on copper. This ancient document begins in the following manner, according to the Hebrew translation:

"In the peace of God, the King, which hath made the earth, according to his pleasure. To this God, I, AIRVI BRAHMIN, have lifted up my hand, and have granted by this deed, which many hundred thousand years shall run—I, dwelling in Cranganor, have granted, in the thirty-sixth year of my reign, in the strength of power I have granted, in the strength of power I have given in inheritance, to JOSEPH RABBAN.'

"Then follow the privileges of nobility; such as permission to ride on an elephant; to have a herald to go before, to announce the name and dignity; to have the lamp of the day; to walk on carpets spread upon the earth; and to have trumpets and cymbals sounded before him. King Airvi then appoints Joseph Rabban to be 'Chief and Governor of the houses of congregation (the Synagogues,) and of certain districts, and of the sojourners in them.' What proves the importance of the

Jews at the period when this grant was made, is, that it is signed by seven Kings as witnesses. 'And to this are witnesses, King Bivada Cubertin Mitadin, and he is King of *Travancore*. King Airla Nada Mana Vikriin, and he is the *Samorin*. King Veloda Nada Archarin Shatin, and he is King of *Argot*.' The remaining four Kings are those of *Palgatchery*, *Colastry*, *Carbinath*, and *Vara-changur*. There is no date in this document, further than what may be collected from the reign of the Prince, and the names of the royal witnesses. Dates are not usual in old Malabaric writings. One fact is evident, that the Jews must have existed a considerable time in the country, before they could have obtained such a grant. The tradition before mentioned assigns for the date of the transaction, the year of the Creation 4250, which is in Jewish computation, A. D. 490. It is well known, that the famous Malabaric King, CERAM PERUMAL, made grants to the Jews, Christians, and Mahomedans, during his reign; but that Prince flourished in the eighth or ninth century.

THE BLACK JEWS.

"It is only necessary to look at the countenance of the Black Jews to be satisfied that their ancestors must have arrived in India many ages before the white Jews.— Their Hindoo complexion, and their very imperfect resemblance to the European Jews, indicate that they have been detached from the parent stock in Judea many ages before the Jews in the West; and that there have been intermarriages with families not Israelitish. I had heard that those tribes, which had passed the Indus, have assimilated so much to the customs and habits of the countries in which they live, that they may be sometimes seen by a traveller, without being recognized as Jews. In the interior towns of Malabar, I was not always able to distinguish the Jew from the Hindoo. I hence perceived how easy it may be to mistake the tribes of Jewish descent among the Afghans and other nations in the northern parts of Hindoostan. The White Jews look upon the Black Jews as an inferior race, and not of a pure cast: which plainly demonstrates that they do not spring from a common stock in India."

On this account I must remark, that the desolation of Cranganore is here ascribed to discord arising among the Jews themselves 700 years since. But at last this differs from the account given by the apostate Sargon, who gives it a later date. He seems to intimate the desolation was occasioned by Hyder during his war with the native princes. I notice also, that the Rev. Mr. Buchanan mistakes the Jews of Ashkenas, for Ephraimites. Concerning the brass plate, he might in a few words have given us the whole correctly, or its translation as given him by the white Jews: his remark that "it is only, necessary to look," not only as he says "indicate," but also might have indicated and proved the truth to the reverend gentleman, if it would have suited his purpose to have avowed it, they are black Jews; their very appearance testifies their descent is principally from the native Hindoos, a mixed race; and they are none the worse on this account; they have joined themselves to the Lord, and have the promise of place and

settlement among us at the restoration. There is no difference between us white and they black Jews. The white Jews refusing to intermarry with the black is but natural and optional. Among us there is no such thing as cast, unless it is the Cohenim and Levites, and to that, neither white nor black Jews have any pretence, only the descendants of Levi, who are, in all the world wherever Jews are, well known and distinct, though intermingled with the rest. The black Jews have no Cohenim or Levites; the white Cohenim and Levites might settle with them, but there can be neither black Cohenim nor Levites, being all descended from Levi, they never will change their skin to the thousandth generation.

The following account is without any doubt the real situation of matters: it came direct from Cochin, inclosed in a letter on business, to a gentleman of this city, and dated Cochin, 1796.—This letter and its enclosure received a wrapper at the post-office in London, whence it was sent or forwarded to this city; so that it was received previous to either the account of Mr. Sargon, whose letter is dated in 1822, or even that of the Rev. Claudius Buchanan, whose letter is only dated Cochin, February 4, 1807.

אלו המעשה של היהודים שבאו לארץ מלכר

מגלות בית שני הוכב שהיה בשנת ג' אלף תת"כ ליצירה יצאו הרבה יהודים איש ואשה ובאו לארץ מלכר ונתישבו בר' מקומות ואלה שמותם כנגנור מר' פאלד פולוטה ורובם היה כנגנור הנקרה שינגלי והיה תחת ממשלת שירה פרימאל וכשנת ד' אלפים קלט ליצירה שהם שעט' לנוצרים ניתן להם מן מלך שירה פרימאל ושמו אירי ברמין חומי' יפרטנמאות בטס של גחושה הנקרה שיפירי למנהגם ולגדולתם ובאותו הזמן היה להם ג' בתים והנשיא שלהם שמו יוסף רבן וזה המלך שירה פרימאל שחילק כל ארצו ונתן לשמונה מלכים שהם מלך מירכננור מירכננור כליכות ארגוט פלכטשירי כולאכטירי קורבינט ומלך קוגין

זה העתקה של טס הנחושה שנעתק מלשון מלכר ללשון הקודש

בשלוש אליו הוא מלך עשה הארץ כרצונו ולזה אליו נשאתי ידי אירי ברמין שגנור בפריטנא זה שהרבה מאות אלף שנים נהג הממשלה שנה ושני שנים כזה היום יושב כנגנור ונזר שהם לו' שנים למלכותי בגבורה אמין נזר בגבורה אמין הרשא ליוסף רבן ה' מיני צבע תותא דביבת פיל וסוס וקריאה לפנות הדרך ולגיי' מן ה' אומות נר היום מצעות בארץ מצעות הקשוחים לנוי ומגדל הפורה צל רמאן הצורות תוף שמכה בשני עצים ואת הנל נתתי לו ולעב' בתים ושכירות ארץ והמונים עוב ושאר המדינות שיש בהם תושבים ובתי כנסיות יהיה הוא ראש ומשל וכלי שום שינו וערעור עשה טס הנחושה ונתן לארץ של ה' מיני צבעים הוא יוסף רבן לו ולזרעו בנים ובנות חתן וכלה כל זמן שזרעו קיים בעולם וכל זמן שהיה קיים וזרעו קיים ויכרך האלוה

ולזה העדים ה' מלכים הנז' והמפור' שכתב כילאפין וזו חתימתו

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ונתיישבו היהודים בכנגנור עד כואן פורטוגז וכיון שבא פורטוגז היה להם לפוקה ולמכשול ויצאו משם ובאו בקוגין בשנת ה' אלפים ש'כו ליצירה ומלך קוגין נתן להם מקום לבתים ולבית הכנסת סמוך לפלאטין שלו כדי להיות להם לעזרה ונבנה פה בית הכנסת בשנת ה' אלפים ש'ח ליצירה ע' ד' אנשים גדולים שמואל קשטיאל דוד בלילה אפרים סלח יוסף לוי ועדין היו בגלות מפני פורטוגז שלו וכל לילך בחוקנו ולא יוכל לילך למחיתם במקומות שלהם והיה להם הרבה צער עד שבאו אלגוריו בקוגין בשנת אלף תר"סג לנוצרים א' ניארו ונתקדשו דעתם והיו שקטים ונחלים עם אנשי מלכ' בעזרת אולגוריו בקוגין יעא :

בשנת אלף תרפ"ו לנוצרים בא פה קוגין ד' אנשים מן אמשטרדם משה פריאירה יצחק אירגם אברהם בורטה יצחק מוכט והם יהודים ספרדים כוחרים וראו כל הסקומות שיושבים יהודים ושמחו וכתבו למשטרדם כל הענינים וגם חזרון הספרים וכיון ששמעו שלחו מן קק אמשטרדם מתנה לקק קוגין חומשים מחזורים ושלחן ערוך ואיזה ספרים אחרות ושמחו כל הקהל :

ומאותו הזמן היו לנו אוהבים באמשטרדם ואנו כותבים להם ומביאים ספרים שאנו צריכים עד היום ויש פה ספרים הרבה גמרות מדרשות וספרי קבלות ואין אנו בקיאים כל כך באלו הספרים אבל אנו הולכים כפי השלחן ערוך שחיבר יוסף קארו ומנהיגנו מנהג ספרדים :

בקוגין אנו הנקראים יהודים לבנים שהם אנשים שבאו מגלות ארץ הקדושה תובב כמו מ' בתים וא' בית הכנסת ולא יש עוד בכל ארץ מלכר אבל יהודים הנקרים יהודים שחורים הם אנשים שנעשו במלכר מן גרות ושחרור וכלי שחרור בערבוביא ועו' אין אנו נותנים נשותינו להם ואין אנו לוקחים נשותיהם אבל מנהיגיהם ומשפטיהם הכל כמותינו ויושבים בשבעה מקומות :

בקוגין יש כמו	ק' בתים	וג' בית הכנסת
באנק' כאימל' יש כמו	ק' בתים	ב' בית הכנסת
פרעור יש כמו	ק' בתים	א' בית הכנסת
שגוט כמו	ג' בתים	א' בית הכנסת
מאלה כמו	ג' בתים	א' בית הכנסת
מירטום כמו	י' בתים	א' בית הכנסת
מוסט כמו	י' בתים	א' בית הכנסת

TRANSLATION OF THE FOREGOING.

The following is the History of the Jews who came to the coast of Malabar.

From the captivity consequent to the destruction of the second temple, (may it be rebuilt speedily in our days,) which was in the year three thousand eight hundred and twenty-eight of the creation, many Jews, male and female, departed thence, and came to the coast of Malabar, and settled in the four places following, namely: Cranganore, Paulore, Madi, and Pulota; but the greatest part settled in Cranganore, called Singalee. And it came to

pass, under the dominion of Shiraprimael, and in the year 4189 of the creation, which answereth to 379 of the Nazarene era, there was granted to them from the King of Shiraprimael, whose name was Airvi Brahmin, privileges and charters, engraved on a plate of copper, or brass, called Sepiru, according to their custom and grandeur, and at this time there were 72 families of them in Cranganore, and the name of their prince was Joseph Rabban. This is that King of Shiraprimael, who divided all his country and gave it to 8 Kings,* namely, the King of Trebangore, Varachangor, Callicut, Argot, Palgatchery, Colastere, Corbenath, and the King of Cochin.

And this is the translation of the plate of brass which was rendered from the Malabar to the Hebrew language.

In the peace of God, he is the King who made the earth according to his will, and to this God have I Airvi Brahmin lifted up my hands, (swore) as is decreed in virtue of this charter. Whereas from time immemorial, (Hebrew many hundred thousand years) the government has been subject to continual changes,† and as this day I dwell in Cranganore, and still decree, and which is the 36th year of my reign; and as in might I am strengthened to decree, so with might will I strengthen the nobility of Joseph Rabban of five different colours; to have mulberry trees, to ride elephant and horse, to cry before him to clear the road, to proselyte of the five nations, light of day, carpets on the earth, and carpets for the habitation, a flower garden, shade, pomegranates, trumpets, drums, and these *privileges* have I granted to him and the 72 families; and the land rents, and weight (duty) are quitted to them; and in the other provinces wherein there is *Jew* settlers and Synagogues, he shall be their head and ruler, forbidding any alteration or gainsaying. This plate of brass is made and given to the Lord of 5 colours to say to Joseph Rabban, to him and his seed, sons and daughters, sons-in-law and daughters-in-law, all the time that any of his seed shall exist in the world; and all the time that the moon shall abide, and their seed shall abide, and let

* It does not appear whether these 8 Kings were independent or only viceregal-ties.

† Hebrew, the rule was led or changed one year and two years.

God be praised.

And this is witnessed by the 8 Kings aforesaid and the scribe who wrote it, Chilapin, and this is his seal,



And the Jews were settled in Cranganore until the coming of the Portuguese : and as soon as the Portuguese came, they were a thorn and stumbling block to them ; and they departed thence and came to Cochin in the year 5326 of the creation ; and the King of Cochin gave them a place for houses and synagogues near his palace, in order to be an assistance to them : and the synagogue was built here in the year 5326 of the creation, by four wealthy men, viz. Samuel Casteal, David Belila, Ephraim Selach, and Joseph Levi ; and yet they were labouring under persecutions, insomuch that they could not observe our statutes, neither could they retain their former occupations, and they experienced great troubles, even till the Dutch came to Cochin, in the year 1663 of the era of the Nazarenes ; then they received light and enlargement of mind, and lived quietly and peaceably with the people of Malabar, by the assistance of the Hollanders in Cochin.

And in the year 1586 of the Nazarene era, there arrived at Cochin, four Hollanders from Amsterdam, namely, Moses Pereira, Isaac Yergas, Abraham Boretta, and Isaac Mucatto, Spanish Jews, merchants, who visited all the places settled by Jews, and rejoiced : they also wrote to Amsterdam of their concerns, particularly of the lack of books, which when understood at Amsterdam, the congregation there sent a present to the congregation at Cochin, consisting of Pentateuchs, prayer books and the Shulchon Aruch, and several other books, and all the congregation rejoiced.

And from that time we have had friends in Amsterdam with whom we correspond, who sent us such books as we needed continually. In consequence we have here many books, Gemaroth, Medrashoth, and books of Cabala ; but we are not well versed in those books, but are governed by the Shulchan Aruch composed by Joseph Caro ; and our customs are the same as the Portuguese Jews.

In Cochin we are called white Jews ; they came from the captivity of the holy land ; we consist of forty families and one synagogue, and there is no more in all the coast of Malabar, except the Jews called the black Jews, who are from such as were converted in Malabar, from converted and freed females, and even from unfreed females and *mixed people*, on which account we do not intermarry, however their customs and laws are exactly like ours ; and they are settled in seven places, namely :

In Cochin, about 150 families, 3 Synagogues.

Anchigamal,	100	2
Pargoor,	100	2
Chinotta,	50	1
Mela,	50	1
Tertoor,	10	1
Matram,	10	1

Thus we have before us three accounts. We may easily perceive wherein they disagree. We will examine the last by the two first : it informs us that on the destruction of Jerusalem, A. M. 3828, the white Jews came to Cranganore, &c. This is conceded by the other two. Sargon reports the black Jew, saying, " An ancestor of his had a book which he brought with him when they came out to India from Jerusalem, after the destruction of the 2d temple." This is the same epoch as mentioned by the white Jews, A. M. 3828 ; no doubt the ancestors of the black Jew came with the ancestors of the white Jews, and was a white Jew himself. Perhaps Joseph Rabban. And Claudius Buchanan gives the same account of the arrival of the white Jews on the Malabar coast, after the destruction of the second temple ; but the object of both is to have the black Jews to be the earliest comers ; their purposes are obvious ; Claudius Buchanan manfully avows it. He wants to find some old manuscript copies of the law and prophets, which may be more pliable for the support of ianity ; a tacit acknowledgment this that all other known copies are against it. Now he will willingly content himself with allowing the white Jews to have arrived on the destruction of the second temple, A. M. 3828 ; but contends the black Jews came long before, even on the destruction of the first temple, unfortunately for his position, the black Jews

themselves do not pretend any such thing, they only pretend to have come on the destruction of the 2d temple. Sargon makes them black Jews when they first arrived on the coast. Buchanan accounts for their colour and appearance, having been so long in India. But both black and white Jews assign another reason, and no doubt the true one. The white Jews say that they, the black Jews, consist of such as have been made Jews, (proselyted) children of freed women, by freed men, and children of such men and women who were not even freed, and a mixture of both; among these there may also be some of the families of the white Jews who were under Joseph Rabban, for in his time there were 72 white Jew families; whereas there is now only 40 of the white Jews; these 32 families which are lacking, were no doubt, amalgamated with the numerous proselyted Hindoos, for by charter they were allowed to make proselytes of the 5 nations. The black Jews, if they were to give an account themselves, it would no doubt agree with that given by the white Jews: and even now, wickedly as it is represented by the sinner Sargon, it is sufficient for our purpose. He makes the black Jews declare thus, "according to the book in question, they, the black Jews were as truly the children of Israel as the white Jews." "The white Jews had intercourse with us, and we had intermarriages with each other." This is however qualified by Mr. Sargon; he also takes special care to qualify all the rest. The old black Jew is then made to say, "Moreover the black Jews had not many females among them, they did buy the native women, who had female children, and made their offspring free, and married them afterwards. Thus they intermixed with the natives, and became such as they. On the other hand, when they made their slaves' male offspring free, they gave them their females to wife, and in three or four generations considered them as black Jews; but there was a difference made, such as "that they could not wear sandals, as the other black Jews; were considered as inferior to the other black Jews, and distinctly separated from all kinds of offices in their Synagogue; they could only marry among themselves; and could not be public readers in the Synagogue, nor go up to read in the *Sepher Torah*, or Book of the Law." Now all this is consonant with what the white Jews say of them, and assign it as a reason

for not intermarrying with them. Thus is the account given by the white Jews verified by the black, even according to Sargon ; but he also despairing of making the arrival and settlement of the white Jews on the coast, later than themselves allow, does in the face of his own information, transform the black Jews into Ephraimites, for he proceeds, " From all the foregoing, and for other reasons, I conclude that the black Jews are partly of the long lost ten tribes, and partly of those proselyted to Judaism after the white Jews arrived at Cranganore."

The hardest difficulty in the way of the Rev. Mr. Buchanan is the brass plate in possession of the white Jews. He *must* give an account of it, and still wishes to smother the evidence it contains; he therefore pretends inability to render correctly its Hebrew translation on account of the language being so difficult, and as he says, " they do not agree among themselves as to the meaning of some of the words." Now is this the case? I can safely say I never saw a plainer composition. But the secret lies here; there are Hebrew words used in this composition which are purely Rabbinical and Chaldaic, and which he must suppose were not used in the time of the first temple; so that the writer must have been master of Talmudical-Hebrew, and used from the time of the 2d temple only, he could consequently not have been of the ten tribes, who knew nothing of such kind of Hebrew, as *פריגה* *friga*, which is purely Rabbinical, and means a free gift, a charter of nobility, and the word *טא* *tas*, a plate, which is Chaldaic, was also not understood by the Jews in the time of the first temple: their Hebrew of which was *צִיט* *tsits* or *פַּח* *pach*, so that the translation must have been made by a Jew of the second temple or after, and not an Ephraimite, or a Jew of the first temple. This translation is also acknowledged ancient, because he allows that the Malabaric plate is so ancient that the letter is no more known, and cannot now be translated; consequently, as it could not have been translated into Hebrew latterly, the translation itself must be also ancient: and here Sargon has also overshot the mark, for he makes the black Jews claim the plate as theirs, and only latterly taken from them by force, (with power;) but latterly the white Jews could not have translated it; the translation must have been belonging to

the black Jews, and taken from them with the plate ; then *they* cannot be Ephraimites of the ten tribes, for the reason above assigned ; so that there is a want of all proof of either black or white Jews being of the ten tribes, and it is against all proof whatever, and against all information or likelihood.

The next fact stated in the history is the persecution of the Jews at Cranganore, their consequent exclusion and settlement in Cochin : this the white Jews represent as the doings of the Portuguese ; the former accounts represent it otherwise. Sargon makes his old man say, " however, the ancient sepulchres were destroyed by Hyder, during his war with the native princes, who likewise destroyed and burnt many of their Synagogues, killed some of their people, and took others captive, and the rest took refuge at different places in these parts." Buchanan thus :

" But at last, discord arising among ourselves, one of our Chiefs called to his assistance an Indian King, who came upon us with a great army, destroyed our houses, palaces, and strong holds, dispossessed us of Cranganor, killed part of us, and carried part into captivity. By these massacres we were reduced to a small number. Some of the exiles came and dwelt at Cochin, where we have remained ever since, suffering great changes from time to time."

Thus these accounts differ ; Sargon makes it a consequence of Hyder's war with the native princes ; and Buchanan a consequence of misunderstanding among themselves, and done by a native prince, while the white Jews place it entirely to the praise of the Portuguese. On my mind there is no doubt as to which is the true account. The Portuguese, were always inveterate haters of Jews, fond of Jews' blood, (and Jews' property) and were the most likely to persecute them, and seek their destruction ; while the native princes were most likely and really did protect them, when they left Cranganore, or there would not now be any white or black Jews in these parts. In Portugal they dare not be *openly*. I also notice the white Jews say but little about it ; they merely charge the Portuguese with being a stumbling block and thorn to them, and obliging them to leave Cranganore and seek protection at Cochin ; and representing that the persecution continued all the time the Portuguese had any influence in the coasts of Malabar ; giving the Dutch (Hollanders) the praise of their enlargement.

The fear of the black Jews at Chinotta may also throw light on the subject. Sargon makes them say, " a ian padri is

come to lodge in our holy place."* Did they say nothing more to the sacrilege? They considered Sargon a padri, a Portuguese priest, a destroyer, who was to be feared; not any among them invited him home, and they finally left the intruder; as Sargon says the whole town went away "that very night to Antchigamal to JOIN A MARRIAGE FEAST."† Again, "they appear soon to feel a kind of suspicion and fear, which prevents their giving a proper account of themselves."‡ What did they fear? they considered aian priest a padri, they remembered their sufferings at Cranganore, occasioned by the Portuguese padries, and consequently one man, even Sargon, was sufficient to affright a whole town of fifty families, and send them off to their friends at Antchigamal, not to a wedding, but to seek protection from the destroyer. In no other way can their excess of fear be accounted for. I cannot be made to believe that fifty families went at night to join a marriage in another town; I rather suppose they wished to rid themselves of the presence of the padri Sargon, and thought the easiest way was to leave him; perhaps he might go away; and it had the desired effect. Thus we may gather from the representations of Sargon himself, that the black Jews consider the Portuguese the persecutors and destroyers of their race; and no doubt on account of their former troubles at Cranganore.—Much more might be said on the subject, but let this suffice. I cannot but hope each religious publication, will, in future, be more carefully and liberally conducted, and the productions of such who consider it their interest to mislead and misrepresent, entirely excluded from all,

* Israel's Advocate, vol. I. page 190. † Ibid. 197. ‡ Ibid 195.

NOTICE TO CORRESPONDENTS.

"A Subscriber," is informed that we expect the Editor of Israel's Advocate is sufficiently acquainted with numbers to be able to count whether the American Society have 6 or 7 apostates in their "Holy Keeping;" and that for our part, we can count but 6, and hardly think it worth a thought whether a Mr. A, B, or C, is counted double or single, or at all counted. We do not think he who sins, repents and sins again, is more than one sinner. He will excuse our refusing his communication; it is personal, and otherwise inadmissible.

ERRATA.

In No. 12, Vol. I. Page 254 for (Cochin) in China, read (Cochin.)

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THE JEW ;

BEING A DEFENCE OF JUDAISM AGAINST ALL ADVERSARIES,
AND PARTICULARLY AGAINST THE INSIDIOUS
ATTACKS OF

ISRAEL'S ADVOCATE.

שמעו חכמים מילי וידעים האזינו לי :

כי-און כלין תבחן וחיך יטעם לאכל :

משפט נבחרה לנו נדעה בינינו מה טוב :

" Ye wise men, hear my words; and ye men of knowledge, hearken unto me.—
For as the ear is to try words, and the palate to taste eatables, so let us choose judgment for our parts. Let what is best be ascertained between us."

Job. xxxiv. 2, 3, 4.

VOL. II.

13 day of the 1st month, NISAN, APRIL. 5584.

NO 2.

DEA'S LETTERS.

(continued from page 244.)

HAVING mentioned the insurmountable difficulties which attend the application of the prophecies concerning the Messiah, according to their obvious plain sense and meaning, to any person either pretending or claiming that character, I think some notice ought to be taken of the shifts and evasions to which they have recourse, in which they take shelter, and by which they endeavour and pretend to support a character which, in reality, is the most contradictory to that which the prophets describe; and show the fallacy and invalidity of such applications. Their principle engine is the allegorical or typical scheme, by the help of which they solve all difficulties; for, as it is but making one thing to mean another, they can, by its help, answer all objections; for, Proteus like, they apply it in all shapes, and to all things. It is from this scheme that their various arts and inventions have their rise. I shall now only observe :

1st.—They declare "That the prophecies concerning the coming, the character, the death, and passion of the Messiah, are to be found in a multitude of places in the Old Testament, but after a mysterious and fugitive manner."*

2d.—They declare "That it does not prove that things had

* Calmet on the word mystery.

originally any such sense, meaning, and construction, merely because they are afterward referred to, in the way of allegory, simile, or allusion."^{*}

3d.—They declare "That such proofs cannot alone establish any doctrinal truth;† and also that they cannot be regularly produced as proofs of any thing."‡

4th.—They maintain, notwithstanding, "That this is evidently the scheme which the apostle Paul goes upon."§

The foregoing assertions plainly demonstrate the insufficiency of the allegorical and typical scheme, or that things referred to for proof in the way of figure, simile, and allusion, (which is confessedly St. Paul's scheme) can prove nothing; and, consequently, that all inferences or conclusions from such premises, must be fallacious and invalid.

This appears evident: for if a prophecy be a future event foretold,|| nothing but a proper fulfilling of that event can be deemed a completion of the prophecy; and no prophecy can possibly receive its completion unless it be fulfilled according to the event foretold: therefore it is absurd to pretend that types, allegories, similes, allusions, and figures, are the fulfilling thereof; for nothing but the entire completion of the prophecy, by the event, can be deemed valid; all other methods thereby being excluded. So much for the allegorical or typical scheme.

Another method and invention whereby they endeavour to solve difficulties arising from the most material prophecies concerning the kingdom of the Messiah, is to remove it to heaven. It was to this new invented heavenly kingdom that Jesus invited the high-priest, and promised that he should see him sitting at the right hand of power.¶ They tell us it is in this kingdom he sits,** and reigns with great amplitude of power and dominion, over a most glorious race of spiritual beings, and departed souls of true believers, who alone are admitted to the enjoyment of that happiness which the prophets foretold the Messiah should introduce *here on earth*. They have, indeed, carefully guarded against any possibility of searching, or having satisfaction concerning this kingdom, by placing it out of the reach of inquiring mortals; therefore you must take it all on their bare words.

* Divine Authority, v. ii. p. 181. † Ib. ‡ Calmet on the word allegory.
§ Divine Authority, v. ii. p. 181. || Calmet on the word prophecy. ¶ Matt. xxvi. 64.
** See the Creed.

Another invention to evade the prophecies is, to pretend that the kingdom of the Messiah, though they cannot deny it to be of this world, yet it was not to consist of mere worldly power and dominion, but was to be likewise of a spiritual nature, and in this claim they confound a temporal with a spiritual earthly empire; and as neither the one or the other is any ways capable of being applied to Jesus, I choose, for this reason, to set it forth in the words of a famousian divine.

"It appears (says he) that the kingdom of the Messiah, and that glorious state of things so much spoken of in the prophets, is not to be understood merely of a worldly dominion or empire, under the government of a mere temporal prince, that was to be a proper king of the Jews, and of them only; but of a kingdom of righteousness and peace, of truth and holiness. The proper design was, to spread the knowledge and the practice of true religion among men. His dominion was to be over all nations.—The blessing of his reign was not to be confined to the Jews only, but were to extend to all nations."*

This is not only a most glorious description of the character of the Messiah, but likewise a most desirable one. I think it wants only one thing to make it a complete character; and I will add it, it is this: That the Messiah was to gather the dispersed Jews from all countries, and restore them. This appears from the twelve prophecies which I cited,† and from many others. If this his distinguishing character be implied in the author's description, by his representing him "not as a mere king of the Jews, and them only," I know not; but let that be as it will, it is plain that, according to this author, the prophets speak much of such a glorious state of things under the Messiah. That worldly dominion or empire was a principal part of his character; that he was to be a proper king of the Jews; that the Jews were to enjoy the blessing of his reign. These qualities are extended farther: that is, under this glorious state of things the Messiah was to introduce righteousness and peace, truth and holiness, or the knowledge and practice of true religion. He was not only to be a proper king of the Jews, but to have universal empire, for his dominion was to be over all nations,

* Divine Authority, v. i. p. 358 359. † The Jew, vol. I. No. 3.

and the blessings of his reign were not to be confined to the Jews, and them only, but these blessings were to extend to all nations likewise.

Now this being in part the glorious state of things so much spoken of and described by the prophets, and distinguishing characters of the Messiah, it would be an easy matter to work the conversion of the Jews; which might be done by making application of all this to Jesus. But this they are not able to do; and it is as impossible to prove his spiritual empire as his temporal: for where will they find either the one or the other? Surely persecution, and the different sects damning each other, cannot be part of those blessings which were to extend to all nations spiritually.—Thus, with the same breath, they endeavour to establish a spiritual kingdom or empire, which they affect to call a state of peace, truth, and holiness, or the practice of piety and virtue; but which they cannot prove to have been generally practised at any time. They very effectually establish the power, greatness, and earthly dominion of the Messiah, in like manner as the Jews do; and it is worthy observation, how it weighs them down; for they never endeavour to soar above it, but directly sink under it.

For, notwithstanding Jesus disowns and disclaims any earthly power or authority, by declaring "That his kingdom was not of this world, for if it were his servants would fight that he might not be delivered up;"* yet his followers cannot avoid forcing it upon him, contrary to his expressed declaration and renunciation; for they will have him to be not a mere king of the Jews, but a universal monarch.

Another invention is, to pretend that the offices and character of the Messiah clash, or are contradictory to one another. The following passage will set this invention in its true light.

"The evidence appealed to by our Saviour (says Mr. West) was the testimony of the scriptures, in which are contained, not only the promises of a Messiah and Saviour of the world, but the mark and description by which he was to be known. Of these there are so many, and those so various, so seeming incompatible in one and the same person, and exhibited under such a multitude

* John. xviii. 36.

of types and figures, that it was absurd for a mere mortal to pretend to answer the character of the Messiah in all points.*

This is the light in which they represent that great and noble character, which all the prophets so unanimously describe.—But the absurdity of representing it such as no mere mortal could answer in all points, is owing to themselves. It is nothing but a phantom of their own raising, by applying to him passages which do not belong to him, or ever were intended as any part of his character. This they are obliged to do, that it may answer their purposes, and because the plain characters by which he is described by the prophets, are clearly a contradiction to their schemes. They therefore make his character a contradiction, that they may have the opportunity of explaining the prophecies, and applying other passages in such a manner as is most suitable to their cause. Thus it was the custom of designing heathen priests to deliver the oracles of their false gods, couched artfully in dubious or ambiguous terms, so as to be easily applied to the event, let it fall out which way it would.† For, as they were ignorant in futurity, an ambiguous, or doubtful, reserved meaning, delivered in seemingly incompatible or clashing terms; capable of different sense, meanings, and constructions, would certainly bring their votaries to receive the explanations of such oracles from them. This was agreeable to their cause; a cause of darkness, deceit, fraud, lies, error, and imposition. But, to suppose ambiguity, double or hidden constructions, clashing or incompatible meanings in the oracles delivered for our information and direction, by the all-wise, good and merciful God, the father of light, is either to suppose him as ignorant in futurity as the priest who made use of that method; or to suppose him deceiving those whom he, in his great goodness, thought proper to enlighten and instruct, for to this end only did he reveal those things; therefore whatever passages clash, or are incompatible, can be no part of that character so often and repeatedly described. Such passages are, therefore, inconsistently ushered in, and made a part of it, by artful and designing men, to answer their own interested views, prejudices, and purposes.

* Dis. on theian Rev. p. 101 102. † Ib.

Therefore, in justice to Him who only could foretell and reveal future events with a fixed certainty, we must believe that what he has revealed is candid, and easily to be understood: and that the characters which he describes are uniform, and have neither contradiction, double sense, hidden meaning, or ambiguities; and that those who represent them in a contrary light, act inconsistently and absurdly.

Another invention which they make use of is, to take and usurp the names by which the Jews are always meant. Of this they stand in very great need; for, how otherwise could they inherit the promises? It is no wonder then that they boldly use the name of Judah and Israel. The following passage shall describe this pretension.

"Whereas the Messiah's kingdom seems sometimes to be described with a particular regard to the Jews; and it is foretold that he should reign over them, as their prince and shepherd; and that in his days Israel and Judah shall dwell safely, and in a happy state. There are two things which will entirely take off the advantage. The one is, that the terms Israel and Judah, and the House of Israel, are not to be understood in the prophets, precisely of the seed of Jacob, literally so called, or of the Jewish people and nation; but are sometimes designed for the church in general."*

This is the method by which the Jews are entirely to be deprived of the advantages promised them. Here, then, by a dash of the pen, you have the Jews stripped of their name, and the advantages of the promises to them made; and both the one and the other transferred to the church in general. They, whenever they stand in need of it for their purpose, (as sometimes they do,) why then they make use of it; but, their turn being served, they very willingly part with it, and generally restore it to the right owner: for, whenever there is a calamity foretold, that should happen to Judah or Israel, then the Jews are thereby meant; and, upon such an occasion, they are the literal seed of Jacob, and they will most certainly find it fulfilled and accomplished. But whenever they find any promises of good things, or happy days, then the Jews, or literal seed of Jacob, have nothing to do with it; for

* Divine Authority, v. i. p. 162.

the advantage of their name must be taken from them, and such things only belong to theian church, that is, to the mysterious seed of Jacob.

Thus absurdly do they reason, and make the prophecies a two-edged tool, to cut which way they please. Should not a reason be given why the literal sense should be applied one time, and a different one at another? Have not the Jews a right to urge that the words of the prophets were always understood and taken in the literal sense, whenever they described or foretold either the exaltation or downfall of any people or kingdom? And are not such prophecies always applied according to their plain sense, and literal meaning? Nay, is it not an argument made use of to prove the inspiration of the prophets, that they did so clearly foretell such events? Would not the Jews, in their Egyptian bondage, have had great reason to refuse the mission of any person that should have pretend to persuade them that the promises which God made to Abraham, of their delivery from thence, and of possessing the land of Canaan, were not to be taken in their literal sense, but that these promises meant, and should be applied and explained in a spiritual sense? Are not the promises made to the House of Israel, and of Judah, of their delivery from their oppression and dispersion, and their return from all parts, as express as those made concerning their delivery from Egypt? If so, the Jews act consistently in rejecting the sense of a spiritual delivery from their present dispersion; in like manner as their ancestors would have acted judiciously to refuse the mission of that person who should have pretended their delivery from Egypt was only to be spiritual, and not from their oppression, which was the promise made: and as God made good his promise, in delivering them literally from Egypt, why should they not expect, and hope for, a literal accomplishment of his promise in this other?

How absurd would it appear, even toians, were any nation or people to pretend that the promise to Abraham, of the delivery of his seed from Egypt, was not intended of his descendants, but meant themselves, who were intended by that promise to have a spiritual deliverance. The fallacy of such a supposition they would immediately discover and detect; and, I dare affirm, would agree very much in favour of the delivery of the Jews, and very clearly

show how chimerical that people or nation's pretensions were, and demonstrate the absurdity of such a claim, and the vanity of usurping a name which was none of theirs. Now if it be absurd in one case, why not in the other? Besides, if the Jews are the natural seed of Jacob for their calamities, why not for the promise of good things? And if they are literally fulfilled in one case, why should they not be literally accomplished in the other?

But the vanity of this pretension is plainly described by the prophet, in these words: "One shall say, I am the Lord; and another shall call himself by the name of Jacob: and another shall subscribe with his hands by the name of Israel."* From the prophet they have also the answer. "Who as I, shall call and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming and shall come, let them show unto them.† Is my hand shortened at all that I cannot redeem, or have I no power to deliver?"‡

To conclude this long letter.—It is by such arts and inventions, without any authority, that they pretend to reconcile the greatest difficulties and contradictions. Allow them but the means, and they will attain their ends. Take but their words, and every thing is made clear by the application and explanation of terms and passages.

There are besides, some other methods and inventions, which I shall take notice of upon proper occasion.

(To be continued.)

CHINESE JEWS.

From L. Israelite Francaise. Translated for THE JEW.

WHATEVER might have been the motive which led the Jews to emigrate to foreign regions, those who penetrated into China must have settled there at a very remote period.† At present the laws strictly prohibit as well the Chinese from emigrating, as strangers from settling in, or even visiting China. They have neither colonies, nor diplomatic relation with foreign powers. Such are the

* Isa. xlv. 5. † Ib. 7. ‡ Ib. 1. 2.

† With the Ed. L. F. I am inclined to favour the opinion of Menassab Ben Israel on the word סִינִי *Sinin*.—Is. xlix. 12. *Sinin*, by its etymology, bears resemblance

insuperable difficulties which obstruct the researches of the learned and curious inquirer.

It is about two centuries since the Chinese Jews have had any communication with Jews of other countries. In consequence of which, we are obliged to content ourselves with such facts as we have been enabled to collect; and for which we are indebted to the Jesuit missionaries who visited China at the commencement of the seventeenth century.*

The learned D. Tychsen, a member of the academy of Rostock, essayed to open a correspondence with the Jews of *Cai-fong-fau*, in 1777, and 1779, through the interposition of a friend at Batavia, but received no answer.† And recently another apparent opportunity has also been defeated. The English papers of the 16th and 17th of September, 1817, contain an extract of a letter written by one of the followers of Lord Amherst, ambassador of the king of England to China, which reads as follows:

"I was informed that at *Cai-fong-fau*, in the province of *Honan*, are some families called *Te-dou-kin-kedow*, or rather *Tiao-kin-kiao*; and which, according to Brotier, means Law of Cutting the Nerves. Those families compose a sect whose religion obliges them to pluck out the nerves of the meat before it is accounted eatable. This sect have also their *Le-pai-se*, (temple of worship) and observe the eighth day as a festival; and this accords with

to the Latin word for China, *Sina*; and which, according to Fourmont, Bayer de Guignes, is derived from the frequent use the Chinese make of the monosyllables *Sin*, *Tsin*, &c. or directly from the word *Sin*, a name of an ancient kingdom of China. From the foregoing the forecited passage of Isaiah is applicable to the return of the children of Israel מֵאֶרֶץ סִינִים *Myerets Sinim* from China. "Behold, these of a distance shall come; and behold, those from the North and South, and those from the coasts of China."

With the Editor of I. F., we suppose that China, the same as its Latin, *Sina*, is derived from the name of a great-grandson of Noah. Sine the son of Canaan, the son of Ham, the son of Noah.—Gen. x. 17.

* N. Frigultius S. J. deiana expeditione ad Sinas a societate Jesu suscepta part 1. chap xi. Le pere Math Ricci. *Semodo relazione della China*, part 1. p.190 *Lettres edificantes et curieuses*, tom. vii. Brotier, dans sa dissertation de Judoeis sinensibus, dans la belle edition de Tacite, in 4to. Paris, 1771. tom. iii. page 567.—Le pere Coagler, died in Pekin, in 1746.

† Ign Koegleri S. J. Notitio, SS. Biblior, Judaeorum in Imper sinensi, edit. ii Halae ad Salam, 1805. p. 9.

what Grotier says of the Jews;* and I am persuaded that the information I received here gives it a greater degree of probability. A Jew of London sent with us a Hebrew letter, a copy of which has lately been sent to the province of Honan; the forwarding of which was undertaken by a Chinese, on the promise of a reward should he find a man who could read and answer it in the same language. The Chinese (as he says) went to Cai-fong-fau, where he found one who read the letter, and promised to produce an answer to it in a few days. But being alarmed by reports which he feared would end in a rebellion, he left the place previous to receiving the answer."

The following is an abridgment of the account of the missionaries.

"The Jews established themselves in China about the year 202, and 195 before the vulgar era, in accordance with charters granted them by the founder of the Dynasty of Han. The number of families were seventy, from the tribes of Judah, Benjamin, and Levi: they came from Persia. It is universally agreed that the Chinese Jews are of the captivity of Babylon, and not of the ten tribes, whose destiny is covered with an impenetrable veil: possibly they never saw the second temple;† and there cannot be any doubt but they were established in China before the destruction of Jerusalem by the Romans.

"It seems the Jews were formerly very much esteemed and respected in China, and held the first offices of the empire. They had establishments in Peking, at *Hang-tcheow*, and at *Ning-hia*; but at present their number is very much diminished; and we only know of those established in Ning-po, and in Cai-fong-fau; which last is much the largest. It is the capital of the province of Honan, about one hundred and fifty leagues from Peking. They are about one thousand souls; they have a handsome synagogue, in its form agreeing more with the temple at Jerusalem, than with the modern synagogues of either the East or West. It goes by

* Histoire generale de la Chine. vol. de suppl. redige par l'abbé Grosjean, Paris, 1785. On y trouve la relation du pere gozani, p. 609, et suiv.

† De Guignes, Memoires de l'Academie des Inscriptions, 1806. tom. xlviii. in 4to. page 764.

the name of *Lî-pai-se*; (place of ceremonies;) a name also commonly given to the Mahomedan mosques. Its entrance is through two large halls, situate at the further end of a grove of trees: on either side of which are several buildings, which serve for dwellings for the keepers, officers of the synagogue, chambers for the elders, the committee rooms, and the hall for the meeting of the congregation. One room, on the lower floor, is kept for the purpose of purifying (*poarging*) the flesh from blood and veins. The front of the vestibule is ornamented with a triumphal arch, on which is written, in Chinese, *Kim-tien*, (Temple dedicated to God.) Before the temple is an open space, whereon is erected, yearly, at the Feast of the Tabernacles, a large booth. The front of the temple is ornamented with a portico formed of a double range of four columns. The interior is sustained by a colonade. Under a dome, in the centre, is the chair of Moses, on which lectures are read in the law. The reader, or lecturer, has on a blue hat, beneath which is a cotton veil. He has two assistants to correct him should he mistake in his lecture. Opposite is a tablet, on which, in letters of gold, and in Chinese characters, is placed the name of the Sovereign, and beneath which is the verse—"Hear, O Israel! the Lord is our God. The Lord is one."—Deut. vi. 4. And that which all Jews join to the foregoing, viz: "Blessed to all eternity is the name of his holy, glorious reign!" and which, by tradition, is attributed to the patriarch Jacob.* After these tablets is a triple arched vault or recess, on which is written, in gold, Hebrew letters, "Understand that the Lord is the God of gods; and the Lord is the great, mighty, and tremendous God."†

The furthestmost part of the synagogue is a kind of sanctuary, in some sort answering the holy of holies of the ancient temple; and which the Jews call *Beth-el*. It is square without, and oval within. None are permitted to enter here except the principal of the synagogue. In this sanctuary are kept the sacred books, di-

* Talmud Pasach, fol. lvi. שם כבוד מלכותו לעולם ועד and loma.

† This inscription, of which the following is a copy, is to be found in the dissertation of Brotier. בין ב"י אלהי האלים ואדוני האל הגדול הגבור והנורא instead of בין ב"י Father Kogler, reads ב"י כי which D. Tychsen took for the initials of the words ב"י כל יום כל יום ב"י ברוך ברוך Blessed be the Lord continually: for, &c. See the work of Father Kogler aforecited.

vided into several classes; the book of Moses only bearing the name of *Ta-king*, or, Great Scripture.

There are two kinds of *Ta-king*: one intended for use in the synagogue, and are in rolls, written without points, and without any appearance of division, unless a blank line left between, and intended to mark the fifty-three sections read on the several Sabbaths of the year. The others are such as belong to private individuals, placed for safe keeping in the *Beth-el*, because of a religious reverence for those sacred books, they scruple to retain them in their houses. Those last mentioned are written with the points,* and are divided into as many lessons (or *parashæes*) as are to be read on each Sabbath. The books of private individuals are also placed in particular closets in the *Beth-el*, while those belonging to the synagogue are placed on tables covered with a curtain of silk stuff, and are thirteen in number, according with the number of the twelve tribes, and Moses; the Rowl consecrated to the memory of this great prophet, occupying a place of distinction among the rest. At the furthest part of the *Beth-el*, at the extremity of the building, is represented the two tables of the law, containing the ten commandments, sculptured in letters of gold.

Attached to one of the columns of the temple is a list of lessons, or portions, for each Sabbath, as also for the new moons, both for morning and evening, not only of those read out of the *Pentateuch*, but even of those read out of the prophets; which latter lessons are called nearly as by other Jews.(8) This temple is frequented by the Jews on Sabbath, and holy days; and is never entered by any except barefoot,(9) and take their places on

* Here we have a well established proof in favour of the vowel points, as we find them in use among the Chinese Jews, who have no manner of communication with other Israelites: and if the system of Masclef and Father Houbigant was worth the trouble of refuting, we might here have an opportunity to combat them.

8 The Chinese Jews call those lessons taken from the prophets *מוסטר* *Mustar*; those of other parts distinguish it by the appellation of *מפטר* *Master* from the root *פטר* *Patar*, dismiss, both understand thereby the portion which is read before the people are dismissed. (I take the word to be Chaldaic, or from the Chaldaic, E. J.)

9 This is the ancient custom, (vide *Exod. iii. 5.*) not being agreeable to the western climates, it is only observed in Europe, by the descendants of Aaron, while they bless the people.

the right and left of the chair of Moses, in order to be as near as possible, to hear the lecture read out of the holy books. The interval between the chair of Moses and *Beth-el*, is inclosed with grates on both sides, wherein they perform orisons, (which they do facing the west, towards Jerusalem) for the same reason that the Jews of Europe face to the east, during prayer, (1 Kings, viii. 44—48.) Daniel vi. 2. They wear no particular dress in the Synagogue, except the chief alone, who has on a red silk scarf.

They chant the reading of the pentateuch nearly like the Italian Jews, as we are told by Father *Gozani*.

The Chinese Jews possess the pentateuch which appears to be complete, as also the two books of Samuel, and the two books of Kings; but the Psalms are not collated: the other canonical books are incomplete, or entirely lacking. The five books of the Pentateuch have the same name as is given them by the western Jews.

We should not be surprised at their Sacred books being incomplete; the synagogue of *Cai-fong-fau* met with several accidents. In the year 1446, of the vulgar era, it was overthrown by an inundation, and many books were lost or spoiled by the water, insomuch that they were obliged to use a *Ta-king* (rowl of law) brought from *Ning-po* to correct and complete the other books. And in the year 1573 and 1670, their synagogue and books were destroyed by fire; after which they purchased a *Ta-king* which formerly belonged to one of their brethren, at *Canton*, and which is now held in great estimation, as the others are only copies: it was preserved in the inundation of the year 1642, of which it now bears the marks, having been palpably damaged by the water of the last inundation, caused by the bursting of the dykes which confined the waters of *Hoang-ho*, whereby the greatest part of the town, together with the synagogue, was destroyed, and twenty-six volumes were lost. The memory of this event is preserved by two inscriptions in the Chinese language, made in the years 1515 and 1663, by two Mandarins of the empire. They contain the principal epochs of Sacred history, and of the establishment of the 70 Jew families in China. In that of 1515, the Mandarin pronounces the following eulogy on the Sacred books: "These books," says he, "not only concern Jews, but all man-

kind ; kings, subjects, fathers, children, old and young people, each may there learn their particular duties." He continues, " There is no essential difference between the laws of the Jews, and the laws of China, since they worship God, honour their parents, and reverence the memory of the departed." Finally, he eulogizes the Jews, who, as agriculturalists, merchants, magistrates, and soldiers, have been deserving of the general esteem and affection, for their probity, fidelity, and strict observance of their religious ceremonies.

However interesting the foregoing details may be, it is to be lamented that the first missionaries who were on the spot for information, did not find the means of collating the whole of the printed bible with those books of the *Le-pai-se*, as they did many chapters of the Pentateuch, and which they found agreeing. In 1613, the Jews of *Cai-fong-fou* permitted the missionaries to see their synagogue, but would never show their Sacred books. About a century after the method of Father Gozani had better success, but as he acknowledged he was ignorant in the Hebrew language, the knowledge of which would have placed him in the most fortunate situation. Notwithstanding this obstacle, he, in part, satisfied the curiosity of the learned, by his zeal in research, and the care of two other missionaries, (fathers Gaubil and Domenge) who were acquainted with Hebrew. Unfortunately the persecution of the emperor, *Yong-tching*, which hindered them from returning to *Cai-fong-fou*, arrested the work of those illustrious learned men.

The Jews were careful not to sell or yield any copy of their Sacred volumes, they even refused to accept an Amsterdam edition of the Bible offered them by the missionaries in order to supply all that they lacked. How many centuries will pass before the Chinese Jews will meet with so favourable an opportunity to supply that which is wanting in their Sacred books ! We will finish this article by adding some particulars concerning this colony of Jews.

Their manner of pronunciation does not differ from the Chinese ; they can neither pronounce B, D, nor R, correctly in the Hebrew ; their pronunciation approaches somewhat like that of

the German and Polish Jews.(10) Their almanack is the same as is common to other Jews : the same is the case with the prayer recited after the renewing of the moon. They celebrate the ninth day of the feast of tabernacles ; from which we may conclude that all their customs are according to the traditions. They believe in purgatory, in hell, in paradise, the general judgment, and the resurrection of the dead. They allow Angels, Cherubim, and Seraphim, they have no particular symbol for the articles of faith ; their children are circumcised on the eighth day from their birth. The Sabbath is kept with the utmost rigour, they light no fire on that day, and prepare their provision on the day preceding, they only marry among themselves, they take no pains to spread their religion, and never make proselytes. If they are obliged to make oath, they are careful not to enter into the temple of idols. Those among them who are versed in Chinese literature, have obtained a degree of great honour. They honour Confucius, and reverence the memory of their ancestors, but do not, as the Chinese, preserve their portraits, but their names are inscribed on a table placed in the inclosure of the synagogue. The repeated reading of the books of Moses, gives them a perfect knowledge thereof, but, they have not the same knowledge of the other holy books ; generally they do not study the Hebrew. Their Pentateuch is written as in Europe, with a reed, and with very black ink, made for that purpose, and which is kept a year before it is used : they are forbidden to use either pencil or India-ink. They expect the coming of the Messiah ; and when he is spoken of they repeat the verse, " In thy salvation I have my hope, O Lord !" (Gen. xlix. 12.) They never pronounce the ineffable name, and they know its literal meaning, viz. he who is, who was, and who will be ; instead thereof, they say Adonai, and which they pronounce etounoi. " It is surprising, says L'abbé Botier, at the end of his dissertation, " that this people, dispersed in places so distant, should always be the same, never altering, even to the

10 They pronounce ^r O as in cole - a broad as in all i and ^r ew as in Jew : .. indifferently - : aw ב beth like a P. and ^r resh as an L. At the end of words they pronounce nasal letters ^rהוהו וברוהו *Tohu Vobuhu* they pronounce theoum copoohum בראשית *pelchetsé* and שמות *shemutse*.

end of the world; the same rites and manners as described by Tacitus, so many centuries since." It is astonishing to us what difference there is found in relation to the Hebrews, in the opinion of the Romans and the Chinese: the first, a warlike people, and conquering the known world, mistook all nations, calling them barbarians, whilst the last, a people more polished and learned than warlike, notwithstanding the preference they arrogated to themselves above others, did not fail of honouring merit wherever found." E. F.

CONVERSION OF THE JEWS.

We have always cautioned persons against expending their money to establish societies for the conversion of the Jews, not only because we consider it an impious and unwarrantable interference with the power and will of Almighty God, who has declared that he will for ever sustain and protect Israel as a distinct people, but because no confidence is to be placed in the sincerity of an apostate from the religion of his fathers.

The superstitious engaged in this work of conversion, or as they call it, evangelizing, were greatly rejoiced at the last pass-over in Europe, at learning, that *Rabbi Drach*, of Paris, (a very learned and promising young man) had been baptized publicly at the church of Notre Dame, and had embraced the Catholic faith. This miraculous conversion was trumpeted throughout Europe with great joy and effect.

It will, in all probability, cool these efforts at converting Jews, when we state that, by our last advices from Paris, we learn that this *Rabbi Drach* had re-entered the synagogue, and was now at the Hebrew Theological Seminary, at Mayence, doing penance, and was more devoted to his religion than ever. It is also highly honourable to the French government to mention, as a proof of their liberality in matters of faith, that this *Rabbi* was permitted to make any change in his religion without notice or hinderance.

EXAMINATION OF ST. MATTHEW.

(Continued from page 265)

We will next examine the 13th, 14th, 15th, and 16th verses of the IVth chapter, where it is thus recorded :—

“And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the border of Zabulon and Nephthalim ; that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Naphtholim, by the way of the sea, beyond Jordan, Galilee of the Gentiles : The people which sat in darkness, saw great light ; and to them which sat in the region and shadow of death, light is sprung up.”

If there is any meaning in language, the ideas here conveyed are, that Jesus took up his dwelling in the town of Capernaum, which is situate by the sea, with the intention, and for the purpose of fulfilling what the prophet Isaiah said he should do : that the prophet Isaiah intended Jesus of Nazareth as the *light* : that he meant and intended Capernaum, when he said, “The people which sat in darkness, saw great light ; and to them which sat in the region and shadow of death, light is sprung up.”

Capernaum was situate on the sea of Galilee, west of Jordan, Zabulon, and Naphthali, on the Mediterranean, and neither of them beyond Jordan : how then could Jesus’s residing in Capernaum be said to have fulfilled the words of Isaiah ? Did Jesus choose this spot because it was near to the borders of Zabulon, and Naphthalim, and as near as possible to the country on the other side, (beyond, or east of Jordan ?) and did the prophet say he should do so ? Is not the whole merely an accommodation, and not at all a fulfilling of what was said by the prophet ? Is the prophet Isaiah fairly quoted by the writer of St. Matthew ? Is it not rather a wicked duplicity and perversion of the words of the prophet ? which are these :

“And they shall look unto the earth ; and behold trouble and darkness, dimness of anguish ; and they shall be driven to darkness.

Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulon, and the land of Naphthali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

Matthew begins his quotation not only in the middle of a subject, in the middle of a verse, in the middle of a sentence, but even in the middle of a member of a sentence: and then how does he quote? He leaves out—"and afterward did more grievously afflict her." The prophet says, "Walked in darkness:" St. Matthew has it—"Sat in darkness." The prophet wrote,—"~~has~~ the light shined." St. Matthew quotes,—"~~Light~~ has sprung up." Does truth require such doings? Is not this witnessing the prophet said what in reality he never did say? neither did he intend any thing like it.

What does Isaiah say? and what does he mean? The history runs thus:—"In the three and twentieth year of Joash, the son of Ahaziah, king of Judah, (which answers to the first year of Jehoahaz, the son of Jehu, king of Israel) the anger of the Lord was kindled against Israel, and he delivered them into the hands of Hazael, king of Syria, and into the hands of Benhadad, the son of Hazael, all their days; And Jehoahaz besought the Lord, and the Lord hearkened unto him, for he saw the oppression of Israel, because the king of Syria oppressed them: and the Lord gave Israel a saviour, so that they went out from under the hand of the Syrians. And the children of Israel dwelt in their tents as aforetime." II Kings. xiii. 3. This is the light affliction of the land of Zebulon, and the land of Naphthali.

Again.—II. Kings. xv. 29. "In the days of Pekah, king of Israel, came Tiglath-Pulassir, king of Assyria, and took Ijon, and Abelethmaachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphthali, and carried them captive to Assyria. This was a more grievous affliction. History of the trouble, darkness, and dimness, foretold by Isaiah. II. Kings, xviii. 13. "Now in the fourteenth year of king Hezekiah, did Se-

necharib, king of Assyria, come up against all the defenced cities of Judah, and took them ; and Hezekiah, king of Judah, sent to the king of Assyria, to Lachish, saying, I have offended ; return from me : that which thou putttest on me, I will bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver, and thirty talents of gold." But after receiving all this treasure, he (Senecharib) was not content, but sent his army and beseiged Jerusalem, while he was at Lachish.—This was the trouble, darkness, and dimness.

Now for the Great Light. History. II Kings. xix. 35.—"And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians a hundred and fourscore and five thousand ; and when they arose early in the morning, behold, they were all dead corpses. So Senecharib, king of Assyria, departed and went and returned and dwelt at Nineveh." This was truly a great light to those who dwelt in Israel and Judah ; for their enemy was destroyed, and they freed ; and even for those of Israel who were taken captive into Nineveh, the land of the shadow of death, did the light shine. This is what Isaiah was speaking of, and this was his prophecy, and so was it fulfilled in his own time : and therefore it has not the least distant allusion to Jesus of Nazareth.

Where was Zabulon and Naphthali in his time ? There was no such a tribe or people known to exist : they had ceased to be known as tribes when Ephraim ceased to be a people ; seven hundred years before Jesus of Nazareth is said to have lived in Capernaum. This prophecy never can apply to him, or to Capernaum. The position taken by St. Matthew is indefensible, neither does anyian of information undertake to defend it. They call it accommodation, while we think it an abominable perversion.

From Bell's Weekly Messenger, Dec. 27.

SPANISH AND PORTUGUESE HEBREW CHARITY SCHOOL, INSTITUTED 1821, Foreducating, clothing, and apprenticing the sons of indigent and deceased persons.

The first dinner, for the benefit of the above truly excellent charity, took place at the city of London tavern, Bishopsgate-

street, on Wednesday the 17th December. The chairman, *Moses Mocatta*, Esq. in a very able and impressive speech, described the utility and many advantages of this institution; stating that 76 boys were clothed and educated, and on quitting the school were apprenticed out to different trades. An *Hebrew Hymn* was chanted by the boys; after which one of the youngest, only 9 years of age, recited an English ode composed for the occasion.

The table was furnished under the direction of the stewards, in the most hospitable manner. Several distinguished noblemen honoured them with their company.

The company separated at a late hour, expressing themselves, highly delighted with their entertainment.

Independent of a great many new annual subscriptions, the sum collected amounted to 1152*l.* equal to \$5114,88 cents.

TO CORRESPONDENTS.

M. A. Having read No. 1 of the first volume of *The Jew*, had many questions to ask, and which he, no doubt, thinks unanswerable. Should he read what has been published, he would not put such questions as are stated in his communication. I must apply to him a favourite saying of the Rev. Samuel H. Cox.—

"If men do not know, and will not learn, they can never feel as they ought on any theme, *much less on this.*"

Israel's Advocate, vol. 1. p. 97.

Correspondents, who put questions to the Editor, must wait patiently, until the subject naturally produces its answer. We dare not leave our generally approved plan, and be led desultorily by the whim of any.

"Thoughts on Predestination," is under consideration.

"Isaiah's Message to the American Nation," is proposed to be considered in our next.

☞ In consequence of the removal of the Printing Office of Messrs. Johnstone & Van Norden, the issuing of this number has been retarded.

Published by LEWIS EMANUEL, 265 Broadway. Price One Dollar Fifty Cents per ann. payable semi-annually, in advance.

THE JEW ;

BEING A DEFENCE OF JUDAISM AGAINST ALL ADVERSARIES,
AND PARTICULARLY AGAINST THE INSIDIOUS
ATTACKS OF
ISRAEL'S ADVOCATE.

שמע לי · הורש ואנכי אדבר :
אם יש מלין השיבני דבר · כי חפצתי צדקך
אם אין · אתה שמע לי · הורש ואאלפך חכמה :

"Hearken unto me: be silent, and I will speak. If thou hast any words to answer me; then speak, for I desire thy justification. If not, hearken thou unto me: keep silence, and I will teach thee wisdom."

Job xxxiii. 31, 32, 33.

VOL. II.

2d month, EYR, MAY, 5584.

NO. 3.

After a twelve-month of sore travail, on the part of Israel's Advocate, during all which time our ears were continually stunned with its mortal throes and horrid cries, we have the pleasure to felicitate our readers on its accouchment, and safe delivery. Yes, the mountain labour has brought forth—a note of interrogation in the form of a communication signed CAMDEN, addressed to the Jews. This is as it should be. This is the only legitimate methodians can take to convince, and consequently to convert Jews. We hail it as a promising sign of the commencement of a more liberal method of procedure on the part of our opponents; and as we shall review, and answer it, we consider it proper, first to lay the address before our readers, following the copy verbatim.

FROM ISRAEL'S ADVOCATE OF THIS MONTH.

TO THE JEWS.

Loved Friends—In the second and third persecutions of the Christians, under the emperor Domitian, and under the emperor Trajan, when false Messiahs created civil contentions, all the lineal descendants of the stock of David were murdered, says history. Have you any of the lineage of David still left? Have you correct

genealogies of your tribes and families among you? I have understood you have not. And if you have not, how can you expect Messiah is yet to come from the stock of David; and is outwardly to restore you to your outward land; and is outwardly to establish your tribes, many of which appear to be lost, to wit, the ten and a half tribes of Israel? Be not too external. Jehovah is a spirit; heaven is his throne, and earth is his footstool. You expect that when Messiah comes he will rebuke the nations, lead you back into the land of Judea and Palestine; establish a new covenant, and explain the signification of your ceremonies, &c. What think ye of the new covenant, Jer. xxxi. 31, and of the new city Jerusalem, described by Ezekiel; and of the kingdom, spoken of by Daniel under the representation of a little stone, that shall be an universal empire, after it shall have smitten the toes of the image seen by Nebuchadnezzar? Do be so kind as to explain your ideas of the nature and difference between the *old covenant* and the *new*; between the *old* Jerusalem and the *new* one; and between the people and kingdom of God under the old covenant and the new.

Am I correct in viewing the old covenant, Jerusalem, and kingdom of God among you, as being *external*, *visible*, and *typical*? While these existed, the laws of them were written *externally* on stone, parchment, and paper. They were very *local* also. But I have observed that the new covenant is very different from your old one. For Jeremiah says, God, the Jehovah, will write it *internally* on the hearts of the house of Israel and Judah, and be their God and law-giver. The old law, therefore, was *external*: this new law is *internal* even in the heart and disposition. The old regulated *external morals*: the new is to regulate *internal affections and desires*. Under the *old covenant* you are to get knowledge from the lips of the priests and mercenary teachers; but under the *new*, the Lord will be the one shepherd, and teach his flock himself, without money or price; and *all* shall know him; and the Messiah is not only to be *your* glory, but the *light of all* nations; so that no man need to teach his neighbour any more; for all shall be taught of the Lord, who will pour out his holy spirit on *all* flesh, as Joel prophesied. Come, then, and walk and worship in this *light* of God's holy spirit within you.

The visible Jews of the old covenant worshipped at the old Jerusalem; but the gentile nations are to go up to the new Jerusalem, or mountain of the Lord of hosts, to worship, in the days of the new covenant.

Under the *old covenant*, *visible* Mount Zion is called the mountain of the Lord; but under the *new covenant*, the mountain of the Lord, on which the new Jerusalem stands, where nothing shall hurt or destroy, is *invisible*, and must be very different. For it is a mountain established on the tops of the mountains, &c. says Micah, ch. iv. and Isaiah ii. The prophet Daniel also speaks of this mountain of the new covenant, as a *kingdom and empire*; or as a *little stone* and mountain; and that the kingdom of the little stone should be set up in seventy weeks, i. e. *four hundred and ninety days or years*; but that the sanctuary of it will not be cleansed till *two thousand three hundred days, or years*, which approaches the present time; when the kingdom of the little stone shall become the empire of the mountain, covering the *whole* earth. In this holy mountain of the Lord's house, or church, all nations round the globe can and will come to worship; and they will beat their swords into plough-shares, and their spears into pruning hooks, and worship Jehovah, the Prince of Peace. This glorious kingdom of the mountain has not yet come, because all nations still *fight*; and by this means oppose your restoration, and the coming

of God's empire, in which the *waters*, i. e. truths of his new Jerusalem, heals and gives life, according to Ezek. xlvii. What a holy Jerusalem this is! the waters are holy—bells, pots, every thing shall be holy; for there shall be no more the Canaanite in the house of the Lord, i. e. there shall be no unclean thing in the new Jerusalem church of the new covenant and new Israel. Zech. xiv.

From your friend,

CAMDEN.

TO FRIEND CAMDEN.

BELOVED FRIEND,

In the above you state nine different questions, make two requests, and present us for examination no less than thirty items of information, no doubt expecting answers to all the questions, the granting of both requests, and the examination and consideration of each and every of the items of information stated. If this is fair, it is very hard: not that either, of itself, is so; but since the consideration of *one* subject is fully sufficient at *one* time, it is unfair to require of a friend to undertake *forty-one* at once; we will, however take them as they present themselves, and try what can be done with them.

Question 1. "Have you any of the lineage of David yet left?"

Answer. The descendants of David are yet existing, and are numerous, maugre the malice of the ancientians and Mahomedans. If this were not the case, then God has not spoken by Jeremiah. Jer. xxxiii. v. 20, 21, 22.

Q. 2. "Have you correct genealogies of your tribes and families among you?"

A. Authentic registers are kept of every male Jew throughout the world, and ever have been kept.

Q. 3. "How can you expect the Messiah to come from the stock of David?"

A. God, who will commission him, needs no document to assure himself of not giving it to a wrong person.

Q. 4. How is the Messiah "outwardly to restore you (us) to your (our) outward land?"

A. Thus: On the first restoration of the Jews to Judea, their independence will not be acknowledged by any, except one dis-

tant nation.* All others will war against them under the autocrat Gog, who will overrun Judea, and even storm Jerusalem, following the Jewish army, or rather the half of the city and army through Jerusalem into the valley of Jehoshaphat, where the final battle will be fought; Gog and his army will be destroyed.† The supremacy of the Jews will then commence; all nations will acknowledge them, and accept their mediation and arbitrament; obeying their orders. It will then be demanded of every nation to bring the Jews, who may reside in their several countries, to Jerusalem, and which they will do with alacrity, together with all their effects. All this will take place under the Messiah.

Q. 5. How the Messiah "is outwardly to establish your (our) tribes, many of which appear to be lost, to wit, the ten and a half tribes of Israel?"

A. The ten tribes of Israel will come in a body, so that a nation will be born in a day.

Q. 6. "What think ye of the new covenant? Jer. xxxi. 31."

A. The covenant, on our part, will be to keep the old law, and on the part of God, to perpetuate unto us his promises. There will be no new law, only a new covenant to observe the law of God: the Law given from Sinai.

Q. 7. What think ye "of the new city Jerusalem, described by Ezekiel."

A. That it will be built on the ruins of the old city; "on its own heap," a very literal, OUTWARD city.‡

Q. 8. And what think ye "of the kingdom spoken of by Daniel, under the representation of a little stone, that shall be an universal empire, after it shall have smitten the toes of the image seen by Nebuchadnezzar?"

A. The stone represents the kingdom of the Jews, after their first restoration, and before the war of Gog, which will not be a universal kingdom until after the destruction of Gog, (smiting the image on the toes) it becomes a mountain, and will fill all the earth, be universal, an *outward*, temporal, earthly empire. See the Jew, vol. 1. No. 1. page 17, &c.

* Isaiah xviii.]

† Zach. xiv. 2. Ezekiel xxxviii. xxxix. Joel iii. 2. Isaiah x. 12.

‡ Jer. xxx. 18.

Q. 9. "Am I correct in viewing the old covenant, Jerusalem, and kingdom of God among you, as being external, visible, and typical?"

A. We think you are very incorrect in so doing. That the covenant, Jerusalem, and the kingdom of God among us, were external, is undoubted in this sense, the covenant was made with our fathers, external men, who had a real, a substantial existence; and therefore it was necessary the covenant should be as they were, and any new covenant that shall hereafter be made with us, and which we shall enter into as a party, must also, of necessity, be external, although on the part of God, it may contain conditions to be by him internally performed. In regard to Jerusalem, we have, God knows, Jerusalem in our hearts. "If I forget thee, O Jerusalem! may my right hand forget its cunning. If the thoughts thereof float not uppermost, at the head of all my rejoicings." Still Jerusalem was, is, and will be, an external, substantial city; not a creature of the mind, an imaginary being, as you, perhaps, may suppose it. "God's kingdom," among us, as you, so we pray that *the Lord* shall take the kingdom; he is indeed, and ever has been, our only king, in reality; and now he reigns in the hearts and affections of his subjects, the Jews, and guards them by his providence; although through our weakness we transgress his law; but, I presume, you confound the law with the covenant; they are different things; it is an article of the covenant that we keep the *law*. Finally, we know of no *types*, all are realities; nothing real is by us supposed to stand as a type of any other future occurrence, unless it is so explained, as the siege of Jerusalem, by Ezekiel laying on his sides a certain season, eating bread by measure, &c. is explained in Ezekiel. Isaiah went naked: he explains it to mean that the people should go into captivity; but the kingdom of God, the covenant, and every part of the law, as well as the city of Jerusalem, are realities, and no types.

You request us to explain our "ideas of the nature and difference between the old covenant and the new; between the *old Jerusalem* and the new one; and between the people and kingdom of God under the old covenant and the new."

The new covenant promised us will contain one more condition

to be performed on the part of God, to wit, that he will not suffer us to be exposed to the weakness of our own natures, but will write the law which he gave us at Sinai, on our hearts; in consequence we shall have no inclination to transgress it any longer; the first covenant was conditional, the new will be absolute and unconditional. See Koul Jacob, published by J. Reid, 99 Water-street, page 48—52, inclusive. Again, I must beg you to keep in mind we are promised a *new covenant*, not a *new law*—but a new covenant to keep the *old law*. See also, Dea's letter, following in this number. As to "New Jerusalem," you will perceive, that it must be built upon its own heap, on the very site of the old one, an earthly Jerusalem, in N. latitude 31. 46. E. longitude 35. 20. &c. It does not mean heaven, it does not mean paradise—it will be found a substantial stone of stumbling to all its enemies; yes, a bowl of trembling to those who shall think it otherwise. Zach. xii. 2, 6.

Concerning the people and kingdom of God. The new covenant will be made only with Israel, but the people of God take your will. All mankind, Gentiles as well as Jews, those who are nowians, Mahomedans, or Pagans, as well as Jews, will then be acknowledged his people; all the sons and daughters of Adam are, in truth, now, and ever have been, his. They will then acknowledge him, and he them. "The Lord shall be king over all the earth. In that day the Lord shall be ONE, and his name *acknowledged ONE*."

We now come to the examination of the items of information you are pleased to give us. The first is, that all the stock of David were murdered in the time of Domitian and Trajan.

But in *Shalsheth Hakabala* fol. xxix. 1. we find that the family of *Yechaya* are descended from the stock of *Jesse*, i. e. David. This was written in the year 1500, of the vulgar era. Also, it is written of the *Rabbi Don Ytschok Abarbanal*, as a well known fact, that the exalted and illustrious family of *Abarbanal* was descended from David, and who were carried to Spain after the destruction of the first temple, as he observes in his comment on *Zech. xii. 7. L. S.*

Thus we have two families claiming, no doubt justly, their descent from the stock of David; in general they do not make them-

selves known, for their state is low in Israel, as was foretold by Ezekiel and Micah, vide *The Jew*, vol. 1. No. 10. page 205.

Item 2. Speaking of genealogies, you say, "I am told you have none."

We need none; authentic public registers will answer every purpose, much better than private tables; and every male Jew is registered, as soon as circumcised, by the operator.

Item 3. "The ten and a half tribes of Israel appear to be lost."

The ten tribes we cannot speak with certainty of as to where they exist. We believe they do exist, and expect they will be found in the country they settled in on their expulsion from the land of Israel, principally in Media,ian missionaries do not go there, more than other travellers.

You next inform us that 1st. we "expect when Messiah comes he will rebuke the nations; 2d. lead you (us) back unto the land of Judea and Palestine; 3d. establish a new covenant, and 4th. explain the signification of your (our) ceremonies.

Of the two first items you are already better informed; as regards the third, God will establish (as you term it) the covenant with us; the Messiah is only a man as ourselves, and not a God. And as to the 4th. we shall need none of his teachings; as yourself allow *all will be taught of the Lord*. "All shall know me, from the least of them to the greatest."

As regards the items contained in the following paragraph: "While these (the old covenant, Jerusalem, and the kingdom of God among us) existed, the laws of them were written *externally* on stone, parchment, and paper. They were very local, also. But I have observed that the new covenant is very different from your old one. For Jeremiah says, God, the Jehovah, will write it *internally* on the hearts of the house of Israel and Judah, and be their God and law-giver. The old law, therefore, was *external*: this new law is *internal* even in the heart and disposition. The old regulated *external morals*: the new is to regulate *internal affections and desires*. Under the *old covenant* you are to get knowledge from the lips of the priests and mercenary teachers; but under the *new*, the Lord will be the one shepherd, and teach his flock himself, without money or price: and *all shall know him*; and the Messiah is not only to be *your glory*, but the *light of all*

nations ; so that no man need to teach his neighbour any more ; for all shall be taught of the Lord, who will pour out his holy spirit on *all* flesh, as Joel prophesied. Come, then, and walk and worship in this *light* of God's holy spirit within you."

I have, in part, I trust, set your ideas right. As to paper, I believe they knew of none. Again, Jeremiah does not say God the Lord will write the covenant, but the *law* in our hearts—yes, friend, the law which *I have given* לָהֶם among them ; the old law which he formerly had given ; for the verb is in the past tense, and not as erroneously translated byians, in the future, I will put, and I presume the editor of Israel's Advocate, if you ask him, will tell you I am correct.

And, my loved friend, you play on the word *internally*, for I suppose the word *inward*, used in the Bible, does not suit you ; the Bible says, " I will put my law in their *inward parts* ;" you would rather have it—I will put my law in their *internal* parts. But, friend, the word translated, *in their inward parts*, is בְּקִרְבָּם *bykerbam*, and which will not bear to be so translated ; the English of it is, *among them*, so that, friend, be assured you are too INTERNAL. In regard to their locality you are assuredly correct, they are intended for Jews alone ; and, although the whole world will be of the Jewish persuasion, yet will they observe only two commands of the ceremonial law, to wit, circumcision and the feast of the tabernacles, as I have shown in the Jew, vol. 1. No. 8. page 157 ; and in my answer to the sermon of the Rev. G. S. Faber, last page. As to the whim of doing without priests, and thereby saving our money, (you'll please to excuse the language) it is pleasant enough to speak of, but, excuse me, not agreeable to Scripture ; the priests will be the ministers of God as long as day and night endureth—but *we* shall no more have occasion to do what we are now doing ; no more argument with one another ; no more teaching one the other ; in that regard we shall all know the Lord from the least to the greatest ; and in that light, in consequence, be a nation of priests unto the Lord, a holy people. And as to not wearing any longer a rough garment, (a garment of hair cloth) to deceive, surely we have no fault to find with the gospel ministers ; they do it not ; fine linens, broad cloth, and silk, answers their purpose well enough. As to visi-

ble worship, and invisible worship; visible Jerusalem and invisible Jerusalem; be assured, kind friend, what is invisible is also illusory. My hope is strong, the root of the matter is also sound within me. "IN THESE EYES SHALL I SEE GOD;" no illusion, no invisibility. And now, friend, permit me to warn you not again to add to the word written in the prophets; you tell us Micah and Isaiah say, "it is a mountain *established* on the *tops* of the mountains," &c. I think they say "on the *top*," in the singular, see your Bible. You next inform us that "Daniel also speaks of this mountain of the new covenant, as a *kingdom* and *empire*; or as a *little stone* and mountain; and that the kingdom of the little stone should be set up in seventy weeks, i. e. *four hundred and ninety days or years*; but that the sanctuary of it will not be cleansed till *two thousand three hundred days, or years*, which approaches the present time; when the kingdom of the little stone shall become the empire of the mountain, covering the *whole* earth. In this holy mountain of the Lord's house, or church, all nations round the globe can and will come to worship; and they will beat their swords into plough-shares, and their spears into pruning hooks, and worship Jehovah, the Prince of Peace."

The prophet Daniel, my inquiring, informing friend, does not say a word of this new covenant; neither does he speak at all of the mount of the Lord's house. He speaks only of the kingdom. He calls it *הר גדול* a great mountain, so great, indeed, that it filled the whole earth; there, consequently, was no room for any other. This represented the universal earthly empire of the Messiah, as himself explains it, to the king, chap. ii. 44. It is a mountain; a kingdom that destroys all others; it fills the whole earth itself; the whole image; all the monarchies of the old world become before it, while it is only a stone, as chaff before the wind. But the mount of the Lord's house, spoken of by Isaiah and Micah, is, if I may so express it, of another nature; it destroys nothing, and is only exalted above them; and it is not a mountain, but a hill, a mount, it is Zion itself—the house of the Lord—the CHURCH of God—in Jerusalem *external*—when and whereto, all nations will come to be taught, and being their differences to be adjudged of, and in consequence supersede the necessity of war: Isa. ii. 4. and Micah iv. 1. 5. As to Daniel's

saying, "the little stone will be set up in 70 weeks, i. e. *four hundred and ninety days or years*, but that the sanctuary of it will not be cleansed, till two thousand three hundred days," to the end of your address to us, (excuse my plain language, kind friend) is altogether a misrepresentation. Daniel does not, in any place, say *little stone*. Secondly, Daniel's stone is cut out in the latter days, after the image is complete, as himself explains to the king. "In the days of these kings," when the Roman empire is divided into the toes, "will the God of Heaven raise up a kingdom," and not before; but at the time you mention, at the end of the seventy weeks of Daniel, the Roman empire was not yet divided, he does not say the stone shall then be cut out; please see the Jew, No. 1. vol. 1. Again, "when the kingdom of the little stone shall become the empire of the mountain,"—do not so pervert the words of the prophet. He does not say *the kingdom of*, neither does he say *the empire of*. Daniel's words are, "and the stone that smote the image became a great mountain." The *stone* itself, and not the *kingdom* of the stone, becomes a *great mountain* itself, and not the *empire* of the mountain. The stone, you perceive, is the kingdom, not the person; and so of the mountain. It is the empire, not the Messiah, that Daniel speaks of. Again, Daniel does not say, covering the whole earth; he says *fill*. My dear friend, "wo to them that cover with a covering, and not of my spirit." That the "glorious kingdom called the mountain, has not yet come, we are agreed—neither has the stone come, or been cut out yet, or it would strike the image which now stands on its feet, on the toes. And now, kind friend, I hope what I have said will be taken in charity, as well intended, and that if again you require the Jews to answer questions, you will only state one at a time; as to instruction and information, you cannot give us too much. We owe you thanks, and beg leave to assure you of our gratefulness, for your's is the only fair method hitherto taken for our conviction; if I should have the pleasure of seeing any further of your productions in that way, I pledge to attend to it as soon as possible. I beg leave to close for the present, assuring you that I am truly and affectionately your brother and friend.

THE EDITOR.

Let not CANDIDUS think himself slighted because Camden is first attended to. Israel's Advocate is considered the adversary of the Jews: and in our title, we avow a determination of defending Judaism, particularly against its insidious attacks. Jews are pleased when they see any appearance of fairness in its pages, as we must acknowledge is the address of Camden. It opens the argument between Jews andians; such things in our pages, unquoted, would carry the appearance of our raising difficulties for the purpose of clearing them. Again, of Candidus, we could not ask for a reply, he being a private correspondent to the Jew, and may withhold his communication when he thinks proper.—But of Camden, through his Rev. agent, Mr. R. we have a tangible hold, and a right to demand a reply of him.

Indeed, in fairness, we have a right to expect a reply to this, of the Rev. Editor, or of Candidus; and although we do not wish to dictate the method, we would barely intimate the satisfaction it would confer, if our method of quoting our opponent, by presenting it altogether before our readers without any comment, and without mutilating any part of it, that the whole force may be apparent, before we commence our reply. If Israel's Advocate, or any otherian religious publication, should be willing to use any thing out of the Jew, for that purpose, they may do so, giving the usual credit.

One thing I have not noticed, and truly, I am sorry to find it in such an address as Camden's; it is the phraseology of "THE LORD, the Prince of Peace," Do notians know the Prince of Peace was a man, who died 2200 years ago, and not God. Although the quotation is incorrect; for it is nowhere said—and worship THE LORD, the Prince of Peace—nay, it nowhere says that the Prince of Peace should be worshipped as God.

DEA'S LETTERS.

(Continued from page 286.)

The better to show the insufficiency of the arts and inventions, mentioned in my last; it is necessary to instance some prophecies, which being explained according to those rules, you will then be the better able to judge the vanity of all such arts, and how ab-

surd it is to pretend by such evasions to prove either the fulfilling of the prophecies, or to support any claim. It is pretended, "that the prophet intimated clear enough, that a new dispensation was to be introduced, and a new covenant, different from that which God made with their fathers."* To prove this they refer to a passage of Jeremiah, which I will transcribe at length, give you its literal meaning, and then consider it according to the application made by their arts. The passage is as follows:—

"Behold! the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the days that I took them by the hand to bring them out of the land of Egypt, which my covenant they broke, although I was a husband unto them, saith the Lord. But this *shall be* the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord: for they shall all know me from the least of them unto the greatest of them, saith the Lord. For I will forgive their iniquity, and I will remember their sin no more. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars, for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is his name. If those ordinances depart from before me saith the Lord; *then* the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord, if heaven above can be measured, and the foundation of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord. Behold the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananel unto the gate of the corner, and the measuring line shall yet go forth over against it, upon the hill Gareb, and shall compass about to Goath, and the whole valley of the dead bodies, and of the ashes and all the fields, unto the brook Kedron, unto the corner of the horse gate towards the east *shall be* holy unto

* Divine authority, vol. L p. 101.

the Lord : it shall not be plucked up nor thrown down any more for ever.*

Now from this prophecy it plainly appears, that God was to make a new covenant with the house of Israel and Judah, or Jewish nation, which covenant should not be broke like that made with their fathers. The conditions on the people's part is, that they are to observe the law, (signified by God's writing it on their hearts, and fixing it in their inwards parts) and be God's peculiar people : and God, on his part, was to forgive and forget their iniquity and sin ; was to restore, preserve them, and be their God ; cause their city to be built, never more to be destroyed. This, in few words, is the contents of the promised covenant, according to the clear sense and obvious meaning of the prophet, conformably and agreeably to the repeated promise made to the nation, by all the prophets. The plain meaning of this prophecy, and the peculiar terms in which it is delivered, ought, one would think, to deter people from practising their arts, and impose meanings thereon so different, and so entirely contradictory to that of the prophet. He has entered into a particular description of the people who were to be a party, or partakers of the new covenant. And he has also particularized and declared, not only its contents, but likewise in what it was to differ from the former one. Thus it plainly appears, that God would enter into a new covenant with the Jews ; but that a new law, or any new dispensation, was to be introduced, has no manner of foundation. That the new covenant was to be different from that which their fathers entered into, is likewise plain and evident. But what has that to do with a new dispensation which is pretended was to be introduced : does not the prophet declare in what the difference was to consist ? The former covenant had been conditional ; by it the nation's happiness and welfare was made to depend entirely on the observance of that which they stipulated ; but they continually failed, and broke the conditions, and, in consequence, often received exemplary punishments. But the new covenant was to be formed upon an entire new plan ; by it the nation's happiness was to be permanent, lasting, and unconditional ; for they were to have

* Jeremiah, chap. xxxi. verse 31 to the end. Bible translation.

such knowledge of God, from the least to the greatest, as was to insure duty and fidelity ever after : and that in such manner, that though all nations failed, yet the Jews should never be cast off, or cease to be a nation ; for the same Almighty Power that created the universe, and gave laws to nature, would preserve and protect them. This, then, is the contents and condition of the new covenant, and the difference from the old to the new is this, by the old the nation's happiness was only conditional ; whereas, by the new it is to be absolute and unconditional. The old they often broke, but the new they never should break, for it was to be as lasting as nature itself. The reasoning of St. Paul on this passage, is most remarkable, and ought not to be passed in silence. He will have Jesus to be the mediator of it,* and reasons, " that if the first covenant had been faultless, there had been no place for a second."† To these two assertions, I shall only say, 1st. that the prophet neither points out Jesus, nor intimates any thing concerning a Mediator, and 2dly, that, had any other than St. Paul declared that what God did was faulty, so many arguments would be urged against him byian divines, and such a defence be made of God's goodness and conduct, and the impossibility of his committing any fault, would be made so evident as should silence all such opinions. And there appears so little connexion between the new covenant promised by the prophet, and the transaction related to have happened in the time of Jesus, that I cannot see the least resemblance of the prophecy to the completion. The comparing a few instances may help to set this in a clear light.

'Tis pretended that Jesus was the mediator of the new covenant ; but how was this performed ? did he enter into any agreement or covenant with the house of Israel ? No, the Jews know of none, and history is entirely silent, as to this circumstance, and not the least footstep of any such contract is to be traced ; besides no contract can be made without the consent of the parties ; and if they did not give *either their express* or tacit consent, the covenant, or contract, can never be either valid or binding. But was it at that time that God entered into a special relation with the house of Israel and Judah, of being their God, and took them for his chosen people ?

* Heb. chap. 8. v. 6.

† Ibid. c. 7.

Was it then that they were full of the knowledge of God, even from the least to the greatest?

Was it at that time that God forgave their sins and iniquity?

Were they at that time restored, never more to be cast off, or cease to be a nation?

Was then the time in which their city should be rebuilt, never after to be plucked up or thrown down?

These particulars, it is well known, never came to pass, neither then nor since. How, then, could the promised covenant take place? Should not every particular circumstance of the prophet's description be fulfilled and accomplished, before they lay their claims? and are not things represented in the very opposite, or contrary extreme? For instead of having God's law fixed in their hearts, they are represented as the wickedest generation that ever existed.

Instead of having a perfect knowledge of God, and being his people, they are represented as the most abominable and reprobate nation under heaven.

Instead of having their city [and temple rebuilt, never more to be destroyed, behold both miserably laid waste!

Instead of being a nation never to be cast off, behold them struggling under every hardship, oppression and dependence.

Instead of having their sins forgiven, they are represented as committing, at that very time, the [most heinous and atrocious crimes, particularly that of refusing the Messiah, and putting him to an ignominious death.

Instead of continuing a glorious nation, behold them miserable, conquered, and dispersed throughout the four corners of the earth, persecuted in turn by every nation.

How, then, is this prophecy fulfilled? Has the application the least shadow of agreement with the promise therein contained?

But here they take shelter in their evasions, and fly for refuge to their arts and inventions, the strength of which let us examine.

They say that by the names of Israel and Judah, not the Jews, but the Gentiles, are thereby intended and meant. It is the *Christian* church, under that denomination, that was to enjoy the peculiar privileges and advantages promised by the new cove-

nant. Were they able to make out their claim, it would be but reasonable to grant their pretensions; but it happens that the prophet is so minutely circumstantial in his description, that it effectually excludes any people or nation from being thereby intended, excepting the literal house of Israel, or natural seed of Jacob. Nothing, under the utmost violence done to the text, and a most unnatural meaning imposed on it, can give it a contrary sense. But certainly the liberty of imposing a sense and meaning on words different from that which they import according to their first and known acceptation and signification, is such a violation as ought never to be admitted.

For if words are made use of as signs to denote our ideas, what a confusion and subversion of language must ensue, if a meaning contrary to that which the word stands as a known sign of, be arbitrarily imposed on them at pleasure. What is there, according to this scheme, that a person may not be made to say? but as this is the greatest and grossest abuse of language, the bare mentioning it is sufficient to expose its absurdity. However, I should be glad to know from whence the authority of imposing an opposite, contrary, or different sense on scripture is derived. I am sure no such liberty would be allowed to any person; no, not even in the most common affairs of life. Ought not the pretenders to this privilege, (supposing in this prophecy) at least to have referred to some passage wherein mention is made of the house of Israel and Judah, and showing the inconsistency and absurdity of applying those terms to the literal seed of Israel or Judah, or the Jewish nation; and then show their pertinency and exact agreement, as applied to theian church. Was it for want of words in the Hebrew language, that the Gentiles are called by that very name by which the Jews are always meant and intended? Can it be supposed that God would do that which must appear highly absurd in man? By no means; the very passage is plain and explicit against any such pretensions, and puts it out of all doubt, that none but the literal houses of Israel and Judah were intended. For the new covenant was to be made with those, whose fathers he brought up from the land of Egypt; with whose fathers he made a former covenant; with those whose fathers had broke that covenant; notwithstanding he had behaved like

a husband unto them. Now pray, who does this description fit, the Jews or the Gentiles? If the Jews, then it was with them that God was to make the new covenant. And as it is them, literally, that the preceding particulars are alone applicable to, so it is with them literally that the covenant was to be made; but since the Gentiles are so fond of being thought to be meant by this name, why do they not undertake to prove that it was not the ancestors of the Jews (literally) but theirs who entered into a former covenant—that it was not the fathers of the Jews (literally) who broke the covenant, and were punished, but theirs. And then after they have properly made all this out, it will be time to put in for that name, and claim the privilege of the new covenant; and as it is natural to think they can never make out all this, they may, perhaps, make use of another invention, and pretend that the new covenant was to be spiritual. To this I answer that God made no such distinction; and, as the former covenant was worldly, so also must the new one be; for it particularises things entirely of worldly nature—particularly, that the house of Israel should never be cast off, nor cease to be a nation.

It may likewise be pretended that this covenant was to take place in Heaven, and refer you to Paradise for its accomplishment; 'tis but putting Heaven for Jerusalem, an invention often made use of, to which I answer, that the prophet intimates the very contrary, and, least any such pretension should be made, he carefully and minutely describes the earthly Jerusalem, and describes the tower Hananeel, the gates, the hill Gareb and Goeth, the valley of dead bodies and of ashes, the fields, the brook Kidron, and the Horse-gate, all which puts it beyond dispute that he meant Jerusalem literally and not Paradise or Heaven; besides, the words *shall not be plucked up, or thrown down any more for ever*, imply that the place had been destroyed which never could be said of a heavenly one.

In short it seems as if God had carefully provided, that his meaning should not be misapplied in any part of it, by circumstantially describing every particular, and that he has done so minutely as strongly inforces his plain meaning, in such a manner

as to render it impracticable consistently to apply this prophecy in any other sense.

These are the arts and evasions to which the most learned and eminent men have recourse. It is in these, and such like subterfuges, that they fly to for shelter, it is from such chimerical and vain pretensions, that they undertake to prove the fulfilling of prophecy: as they write to people of the same persuasion, and way of thinking, it is very rare that their reasoning meets any opposition; but every thing they say, though ever so absurd, is received with applause and approbation, as if they had demonstratively proved their point, or convinced their opponents.

They exult and sing tedeum for their victory. They triumph and exclaim against the Jews for wilfully shutting their eyes and hardening their hearts against the plain arguments and dictates of truth; concluding them *to be* under a national blindness, an infatuation; they will, indeed, invite people to make their objections, but then they are to expect no quarter; heresy, infidelity, and apostacy, will be proved against them; defamation and ill language will certainly ensue, for they are generally very eloquent and expert at these weapons.

Allow me, sir, to ask one question—Supposing a prophet had positive orders from God to promise and fulfil any thing which was to happen and befall the house of Israel or Judah, or their literal descendents, would it be possible for the prophet to deliver or make known God's will, and reveal his purpose to them, in words and terms more significant and proper than those very words which the prophet has in the passage now under consideration, delivered his commission in? I challenge any person to do it in words more expressive and less liable to objections or exceptions; and if this is the case, as it certainly is, what reasons are there to think that when he has chosen the most unexceptionable terms, he has deceived those he spake to, and intended the contrary, shall we impute that to God which we should condemn as the greatest absurdity and abuse in men?

(To be Continued.)

THOUGHTS ON PREDESTINATION.

Mahomedans are said to be Fatalists, believing in fate, in the strictest sense of the word : they will not even take precaution against the plague ; neither, (as we are told,) will they use the least exertion to extinguish a fire, should it even destroy their city or town.

.....ians of the present day are not agreed on the question of Predestination. Some, (as the Presbyterians,) hold to Predestination, Election, and Reprobation. Others there are amongst them that virtually will not allow to Godhead Prescience and Omnipotence, by their manner and method of denying, and attempts at disproving and gainsaying the arguments held out by the Predestinarians. On the other hand, the Predestinarians want no providence, no superintendence ; and according to them there is no repentance of avail, no works of any use ; indeed those predestined to damnation, or what is the same, *not Elected*, have not the grace of repentance or other good works, and those good works we see and admire are only filthy rags, self-righteousness, detestable high crimes, and misdemeanours, hypocrisy, rank and errant hypocrisies ; and thus, neither party understanding the word, each array themselves with some of the attributes of Deity. The predestinarians, with the prescience, and the anti-predestinarians, with the justice, mercy, holiness, goodness, and truth ; and thus they reason out of book. A just God has predetermined an intelligent object to eternal misery, even before he created him. A merciful Father has predetermined an intelligence into existence for the purpose of suffering eternal misery. The Holy from all eternity has decreed that a mortal intelligent being shall in time be born ; and that he shall live 70 years an unholy and wicked life on the earth, after which the mortal part of him shall be returned to the lap of Nature, and the intelligent existence shall eternally suffer misery irredeemable. The true God, the God of truth, nay, *Truth* itself has said to me, "Behold I put before you the good and evil, choose the good." And in the mean time he has only mocked me, for in truth, *truth* had predetermined me, before either my soul or body existed, to reprobation ; nay, has

also predetermined me into existence for that purpose, that I should be damned. All this the Anti-predestinarians say is rank blasphemy.

On the other hand, the Calvinists and other predestinarians retort in book. "The light shineth in darkness, and the darkness comprehendeth it not." This is a position laid down by John, and must be believed. Now say they, "St. John calleth man darkness; therefore we reject all what is taught repugnant to this, concerning the free will of men, since man is but a slave to sin, and hath nothing of himself unless it be given him from heaven; for who may presume to boast that he of himself can do any good, since "No man can come to me, except the father, which has sent me, draw him?" Who will glory in his own will who understands that to be carnally minded, is enmity against God. Who can speak of his knowledge, since "the natural man receiveth not the things of the Spirit of God." Again—"God worketh in us both to will and to do of his good pleasure." Again—"Without me ye can do nothing."* And more such like reasons do they assign, powerful and all-sufficient, provided their opponents believe all this, and considerable more such like, taken altogether from the New Testament, to be the true word of God; and they will not disallow it; each party, in his turn, is sorely goaded by the opposite; they are both convinced of error; each does not know what to do with the other's arguments; they never answer, they only attack each other's weak sides, for, in truth, both are in error. For this is the conclusion of the matter in difference between them. If God hath foreordained whatever cometh to pass, and hath predestinated some to salvation and others to damnation from all eternity, then God is not just, holy, merciful, good, or true. But God is just, holy, merciful, good, and true; therefore the doctrine of predestination, and reprobation from all eternity, is not true; is a false doctrine! Aye, but, say the Predestinarians, the New Testament teaches this doctrine; (and they are right, for so it does.) Take your choice, then, either believe the New Testament, or believe God is holy, just, merciful, good, and true. Both cannot be believed, except by *faith*, which, by the by, is NO belief—I mean, *.....ian faith*. S.

NOTICES.

The office of the Jew is removed to No. 91 Mercer-street.

The Examination of Isaiah's message to the American nation, or the 18th chapter of Isaiah, is unavoidably postponed for the present.

* Confession of Faith.

THE JEW;

BEING A DEFENCE OF JUDAISM AGAINST ALL ADVERSARIES,
AND PARTICULARLY AGAINST THE INSIDIOUS
ATTACKS OF
ISRAEL'S ADVOCATE.

שמעו כי נגידים אדבר ומפתח שפתי מִי־שֵׁרִים : כי אמת יצאה חִכִּי וחוכמת שפתי
רשע : בצדק כל-אמרי-פי אין בהם נפתל ועקש : כלם נבחים למבין ויִשְׂרָאֵל
למצא דעת :

"Hear; for I do speak of excellent things; and that which proceedeth from my lips are correct things. For my taste is to utter truth; and my lips detest wickedness. All the words of my mouth are in righteousness; there is nothing forward or perverse in them. They are all apparent to him who has understanding; and correct to them that find knowledge. *Prov.* viii. 6, 7, 8, 9.

VOL. II.

3d month, SIVAN, JUNE, 5584.

NO. 4.

The subject offered in this number, is the examination of the XVIIIth Chapter of Isaiah, or rather the examination of a Pamphlet called "Isaiah's Message to the American Nation," a small work, by John McDonald, A. M. of Albany.—I think reprinted at the request of the Philadelphiaianish* Society, auxiliary to the New-York American Society, for meliorating the condition of the Jews. Our author's plan is as follows :

GENERAL VIEW OF THE CHAPTER.

1. God calls aloud on the American nation—her situation and national characteristics described—sheltered under the outspread wings of her own eagle—placed beyond the rivers of Cush, at that time the western boundary of Jewish geographical knowledge—sending ambassadors by sea and in vessels of reeds on the face of her own waters. 2. A commission given to her gospel messengers, represented as qualified and prepared to carry her message to the dispersion of Jacob—his description of this people—scattered—plundered—subjected to terror in the extreme—of marvellous expectation—in deep oppression, whose country is in complete desola-

*ianish. Reader do not laugh too loud at my use of this strange word.ianish is a much more legitimate word, as an appellative for these societies, than *Jewish*; for they are not Jews, neither are they *Jewish*. They areian, and so is their object: they areian Societies for *deteriorating* the condition of the Jews, and to oppose the will of Heaven, by impiously endeavouring to counteract his work in their strange, unhallowed way.

tion. 3. A summons to all the inhabitants of the world on seeing the standard unfurled and hearing the sound of the trumpet to prepare and hasten to the battle of God. 4. Jehovah's private message to the prophet, stating the nature of his providential dispensation till the time of the battle. 5. A prophetic vision of the battle under the similitude of the destruction of a vineyard on the very eve of vintage. 6. A view of the field of battle, with the armies and their principal leader, abandoned, unburied, to birds and beasts of prey. 7. The American nation, uniting with the friends of of all nations, in presenting the Jews wonderfully changed, as an oblation to God of the first fruits of men, in Mount Zion.

His translation, (for the Bible translation will not suit his purpose altogether, although he acknowledges "alterations and corrections—not always improvements,"*) is as follows :

NEW TRANSLATION.

1. Ho! the land of the overshadowing wings, that lies beyond the rivers of Cush.
2. That sendeth ambassadors by sea, and in vessels of reeds on the face of the waters. Swift messengers, go ye to a nation, dispersed and pillaged, to a people under terror in the very extreme, a nation of expectation, of expectation and trodden down, whose country rivers have spoiled!

3. All ye inhabitants of the world, and all ye that dwell on earth, when the standard is lifted upon the mountains, look ye! and when the trumpet is sounded, listen ye!

4. Then thus did JEHOVAH say to me: I will sit still now, and I will look intently from my habitation, like serene heat after bright sunshine, and like a dewy cloud in the heat of harvest.

5. But while the harvest was passing away, when the bud had become perfect, and the blossom had changed into the juicy grape: he cut down the luxuriant branches with pruning hooks; he removed the standard vine: he cut in pieces!

6. They abandon them promiscuously to the eagle of the mountains, and to the beasts of the field. On HIM the eagle of the mountains is glutted; even on HIM all the beasts of the field insultingly riot!

7. At that time shall a present be brought to JEHOVAH of hosts of a people dispersed and pillaged, even of a people under terror in the very extreme, a nation of expectation, of expectation and trodden down, whose country rivers have spoiled—to the place of the name of JEHOVAH of hosts—mount Zion.

He next proceeds with his notes and illustrations.

VERSE 1.

Notes and illustrations.

Ho! the land.] This is an earnest claim on her attention, and not as, in our translation, an imprecation. The scope and spirit of the address breathes nothing but friendship and confidence. In this sense it is employed by the prophet himself, chap. lv. 1. "Ho every one that thirsteth, come ye to the waters." The word in the original is employed in scripture, to give utterance to any violent agitation of mind, excited by apprehension of danger, or produced by strong aversion or desire.

The first difference of our author from the Bible translation is the rendering the word. *וּאָ* *Oey*. We will first settle the general meaning of this word, before we consider its particular intention in our text. On a cursory view of the preceding chapters of Isaiah, the word occurs thirteen times, in all which places it is correctly rendered *Wo*, the sense of the subject requiring it to be so translated. In the succeeding chapters we find the same word used nine times, and, as in the former, it always is required to be understood *Wo*. Why then shall we render it otherwise in the text under consideration? Forsooth, because the twenty-third time the prophet uses the word, in chap. lv. 1. the English Bible has it *Ho*. But let me ask, is it not even here ejaculated by the prophet as a cry of pain, and not a call for attention? The prophet is in pain because, as he in another place beautifully expresses himself, he is calling continually on the world, giving them "Line upon line, precept upon precept, here a little, and there a little;" continually writing, continually teaching, without any apparent attention of the world towards him or his interesting subject; is it any wonder that the prophet, in bitterness of heart, involuntarily ejaculates "*Wo!* Go to the water all who thirst, *Wo!* all who thirst go to the water." And the prophet does not here, any more than in the text under consideration, pronounce a *wo*, an execration, on those who thirst, or on the country shadowed with wings; but in both places ejaculates an involuntary cry of a painful sensation within him: in our text it arises from his knowledge of the troubles the world will experience in the great and wonderful day of the Lord, which he had in full view before him, and is in this prophecy treating of.

I can see no sufficient reason thus arbitrarily to change the signification of a word from its general, usual, and common acceptance. Let the Hebraist notice "*to the*" in the Bible translation is in Italics supplied; the original is *וּאָ אֶרֶץ* and which is *Wo!* *Land* shadowed, &c.; so that the speaker may not mean *Wo* to the Land, but may be calling to the distant friendly country which may be in happier circumstances. *Wo!* as a cry of misery for the pain and trouble the world, even the Jews also, are experiencing from the war of Gog, and the religious persecution of the old world. But let us suppose that the word *Wo* means an

execration; then the prophet intends "*Wo* to all who thirst *for the want of the Word of God*." And he commands them "*Go to the waters*," i. e. study the word of God; and if any should excuse themselves, saying they were poor, he continues, "*Go buy and eat, go buy wine and milk without price and without money*." The word will be given gratis to the poor, without money and without price; at all events *go*. Surelyian divines need not be told at this day that this is the way Jews have explained the text, and this leaves them without excuse; they have not the least colour of reason to translate the word *וּלְכֹהֵן* *Oey*, Oh, or Ho, for it always means *wo*, and it will by and by appear that, according to our author's plan, it must of necessity be translated *Wo*, even if it is an execration in the text under consideration. Whether "the scope and spirit of our text breathes nothing but friendship and confidence," will shortly appear. In truth I would wish to explain it so, but if it is to be translated with the explanation of our author, I fear it will be impossible so to do. We will however try what can be done. He proceeds:

Land of the overshadowing wings.] This is evidently designed, to point out a country, distinguished by the appendage of wings, either literal or metaphorical. Persons and places, are frequently represented in scripture by some of their appropriate qualities. Pharaoh, in allusion to the Crocodile of his Nile, is called the dragon of the river. The princes of Moab are called Bulls of Bashan, on account of the distinguished breed of cattle that were reared in that noble district. Alexander of Macedon, from his nerve in exertion, from his caprice, and from the rapidity of his motions, guided more by love of fame than by thirst of blood, is styled by Daniel the *HE GOAT* of Macedonia. Our Saviour describes the Roman armies, by eagles, from the figure of that bird which decorated their marching Legions, their battles and their camp. Rome, because built on seven celebrated hills, is named the beast with seven heads. Guided by these analogies, we may fairly infer, that the country addressed will probably be distinguished by a bird with wide spreading wings painted on her national standards, or by the features of the country which in the vision met the prophet's eye and awakened his poetic imagination.

Near the close of the eighteenth century, a nation emerged on the eastern shore of the American continent, that chose an eagle with expanded wings for her national ensign. The Persian conqueror and the Roman Republic, adopted the same bird to distinguish their respective standards. But their eagles represented that winged bird in hostile attitude, and eager for the prey. The American eagle, without one unfriendly feature, extends her wings for the protection of her own nation, and offers a shelter for the persecuted of all the nations of the earth. Armed on one side with the branch of peace extended, and on the other with the weapons of her aborigines, she is prepared for defence and not for aggression. Happy nation, didst thou understand the language of this emblem, and didst thou follow its instruction.

The standard and the genius of the nation happily harmonize. History records no other government, that has been established solely for the protection of the governed, and the refuge of the stranger. America is the only nation on earth that invites persons of all countries, of all languages, of all religions, of all complexions, habits and manners, to repair to her standard, to settle on her soil, and to share, without degrading distinctions, in all her invaluable privileges. Other nations, almost without exception, dread, hate, and repel the stranger, and instead of presenting the *olive* and the *wing*, meet them with the *spear* and the *sword*.

That our application of this epithet to the American nation, is in strict analogy to other predictions of the same prophet already accomplished, will appear from his celebrated description of Cyrus, chap. xli. 10, 11. God had appointed him by prophecy as the scourge of Babylon and the deliverer of the captive Jews. He produces this decree as proof of his knowledge and foreordination of all future events. "My counsel shall stand and I will do all my pleasure, calling from the east an *eagle*, the *man* that executeth my counsel from a far country." *Ravenous bird*, the English version is the description, instead of the name of the bird. *Eagle*, makes the inspired prophecy exactly agree with Xenophon, the Grecian biographer of Cyrus. The historian in his 7th book, informs us, that when the conqueror entered on this expedition he ordered a golden eagle to be elevated as the standard of his army, and under it he destroyed Babylon. The Persian and Hebrew name of this bird is "*aet*," and so scrupulous is the historian that he retains the name with the addition of the Greek termination *os*, making it *aetos*. No one will deny that the prediction referred to Cyrus, and was fulfilled in him. It may with confidence be asked, can the *overshadowing wing*, when applied to America, be less intelligible than *eagle*, when applied to Cyrus? Time has rendered the one clear as demonstration; time is gradually enlightening the other.

Were it possible that the eye of the American patriot, who first suggested the adoption of the eagle, as the ensign of his country, or even those who concurred in the device, should meet and approve of these remarks, astonishment and serious reflection must be excited. Full and frank must be their acknowledgment, that with no more knowledge of the prophecy of JEHOVAH, or of intention of fulfilling it, their selection was made, than Cyrus had, when, from accidental suggestion, he constructed his golden eagle.

The latter part of these remarks may be somewhat forced, but in general much less might have been said on this part of the verse. It has a peculiar fitness as a figure for the North American States; for it not only stands as a representation of the American Eagle, with wings outspread, but צלצל *tsaltsal* stands in Hebrew as a figure for shelter and protection. America is truly the country which shelters and protects under the wings of its Eagle the oppressed of all nations: it is the asylum of the oppressed.

[*That lies beyond the rivers of Cush.*] This part of the description ascertains the situation and distance of the country addressed. Cush was the eldest son of Ham. His descendants appear, in the tenth chapter of Genesis, to have occupied the regions

round ancient Babylon, on the streams of the Euphrates, and soon after the flood, became numerous and powerful. At a very early period not recorded in history, a colony of this family emigrated, and settled on the shores of the Arabian Gulf, and on the waters of the Upper Nile, and were known in scripture by the appellation of Cushites; but by the Greeks and Romans, they were called Ethiopians.

Meroe, surrounded by the waters of the Nile, the *Atapas* and the *Astobaros*, their capital city, lay south-west of Jerusalem, and in the days of Isaiah, terminated on the west the geographical knowledge of the Jews, and by them was accounted the ends of the earth.

On passing these rivers, the most extensive and frightful desert in the world commences, and continues without intermission for nearly three thousand miles, till it reaches the shores of the Atlantic. In that immense ocean of sand, no civilized nation, no commercial streams, ever did, or can exist. Beyond this, in the same direction then, this winged nation must be sought.

Guided by the prospective view of the prophet, we pass the wide Atlantic wave. On reaching its western shore, a new and then unknown world is discovered.

Our author will never make out America to be the country while he talks of *Meroe*, Nile, *Atapas*, and the *Astobaros*, and south-west of Jerusalem. He has already led us so far south that we are near the line, and must make considerable north before we can reach even the great desert, which he will have us cross before we can be permitted to embark on the Atlantic for America. Ethiopia, if Cush means Ethiopia the country so called, he will leave the whole continent of America to the northward; for a direct line from Jerusalem, through the northernmost part of Ethiopia on Mercator's map will pass our hemisphere south of Cape Horn. He must come back and take a new start from Jerusalem westward. I will lead him a more direct route. Cushem is a general name, and not only means Ethiopians, but Moors also; and the Jews were better acquainted with the Africans of Barbary, than with the Ethiopians proper. We will therefore embark at Jaffa, run down the Mediterranean due west, land in Algiers; and from thence westward to the town of Fez, on the Atlantic, where some vessels, (but I shall not agree to trust a vessel made of reeds or bulrushes) may take us a due west course, and land us at Charleston in South-Carolina. There were no doubt rivers in Barbary which the Jews were in the habit of visiting in the days of Isaiah.

I am not very learned, but perhaps such a town as ancient Troy was then in being. The advantages of this route are several; first, the prophet with an eye of vision might have seen America

in a direct line without taking such an amazing zig zag course : secondly, it is the direct route to go to America, and is the way vessels must go, through the Straits of Gibraltar, which is itself passing the westernmost bounds of their knowledge of geography, the rivers of Barbary into the Atlantic : thirdly, we shall avoid sailing across the frightful desert of Zaara, and which with all the modern improvements in navigation, has never yet been, neither does it appear likely it ever will be, undertaken. And I would also notice that the word נהר *Nahar* not only means river, but also light, enlightened נהר עליו נורה let not the *Light* shine, Job iii. 4. ; again, ונהרו *vinaharu*, and they were enlightened, Ps. xxxiv. 6.

In this sense the text may mean a country situated beyond the utmost bounds of the light or knowledge of the African navigators, and should be translated, "Which is beyond the light or knowledge of Africa." The Africans near the Straits at this day had the greatest knowledge of navigation : in other language, beyond the pillars of Hercules—the straits of Gibraltar. Another meaning of the word נהר *Nahar* is to flow ; and this is the first form, because from the flowing together of waters is caused rivers, and from the flowing together of nations in trade, causes knowledge or light in science. Examp. ונהרו אליו כל הגוים and all nations shall *flow* unto it, Is. ii. 2. ; again, ונהרו אל טוב ה' and they shall *flow together* to the goodness of the Lord, Jer. xxxi. 12. In this sense of the word, the translation should stand thus : a country situated beyond the centre of the trading parts of Africa. I ought to mention that the word for Africa, as a general name, is Cush. Thus I have done all for our author I am able, to lead him in a direct course to the United States. We will now proceed with the work.

Which sendeth Ambassadors by sea. This is the third descriptive feature in the character of the country, that JEHOVAH addresses. The term ambassador, as *Bp. Horsley* observes, includes commercial as well as political agents. America is distinguished for the number of the agents that she employs in both capacities. Every other nation, ancient or modern, with whose history or manners we are acquainted, could, and actually did, send their ambassadors by land. The ancient Romans and Carthaginians, the British, the Danes, and others of the same description, furnish no exceptions. They sent ambassadors over narrow arms of the sea only, a passage generally performed in the space of a few hours. Recent attempts of the British and French, to send ambassadors by sea, to China, proved unsuccessful, and had they succeeded, they might have been sent by land.

America is the only nation on earth, which cannot send her ambassadors to any civilized or commercial nation, or state, but by sea. She is constantly despatching ambassadors to various countries, in this channel. She has hardly attained the thirtieth year of her national existence, and in the number of her ambassadors, she is scarcely exceeded by the oldest and most powerful nations of the world.

In this explanation I must acknowledge I willingly agree with our author. America appears to be the country to which the description of the prophet thus far suits.

And in vessels of reeds, on the face of the waters.] This is the fourth and last discriminating characteristic of this distant nation. The preceding respected her commerce with foreign nations; this regards the manner of internal intercourse among her own citizens.

No country in the world is more favoured with navigable waters for light vessels, than America; and none of equal population, employs them in greater number on the face of their streams. Her rivers with their various ramifications, spread over the face of the whole country, and visit every corner of her extensive territory. In every direction we find the boatman wafting the produce of her soil, to her different emporiums. Her inland seas, sufficiently capacious and deep, to float the largest navies of the globe, are, with their tributary streams, wonderfully extensive, and intimately connected with each other. Majestic as her rivers and lakes are, they are rendered inaccessible in a great measure to every foreign sail. This will perpetuate and increase her internal navigation, and secure to her the name of the country of the Canoe, through future ages.

Vessels of reeds.] In Egypt, whose canals were shallow and her rivers rapid, vessels of reeds, were constructed to surmount these impediments. Isaiah had probably seen these vessels, or at least had heard them described. In his vision, when he saw the American waters, covered with her bark canoes, and light batteaux, which so much resemble the vessels of the Nile, he calls them by the same name—vessels of Bulrushes.

The whole of the American land, from the St. Lawrence to the Mississippi, and from the ocean to Ontario, and her sister lakes, exhibits her numerous waters, all alive by the number and variety of her swift sailing vessels. This species of communication is in rapid growth, and the time is probably not far distant when her statesmen, her judges, her merchants, and her travellers, shall employ no other vehicle, to convey them to their seats of legislation, of justice, and of commerce.

Of all the nations and states that have risen, and flourished, and sunk, for the space of twenty-five hundred years, to none of them can the preceding marks be applied with propriety. All expositors acknowledge this. To the American nation, every one of them may be applied with an aptitude, the most astonishing and exact. The nation addressed must be America. The proof which it furnishes for the truth of prophecy, is new and beautiful. The prescience of God, in events and circumstances the most minute, and apparently the most fortuitous, ought to appal the heart of the most obstinate infidel, and dispose him to yield to evidence so clear;—it ought to confirm the confidence and faith of every pious believer!

This is too much forced. The text requires us to understand, that these ambassadors are sent over the waters of the sea; and

when particular despatch is required, even in a particular kind of vessels, called by our author, vessels of reeds or bulrushes. Now this is to the full as bad as the leading us a dance from Judea down the Red Sea to the Arabian Gulf, into Ethiopia, over the Mountains of the Moon, across the great desert of Zaara, to the Atlantic ocean : thence to the United States. "And in vessels of REEDS!" The American ambassadors have hitherto sailed in what Europeans may if they please sportively call *fir built Frigates* : "Vessels of reeds," is rather a mean figure for American Frigates. Our author sees this, and how does he get over the difficulty? Thus : "This, (says he,) regards the manner of internal intercourse among her own citizens." And he dexterously turns nomenclator, and calls America, "the country of the canoe." And is obliged to place the prophet in a terrible dilemma : "Isaiah had probably seen these vessels, or had heard them described. In his vision, when he saw the American waters, covered with her *Bark Canoes*, and light *Batteaux*, which so much resembled the vessels of the Nile, he calls them by the same name—vessels of bulrushes."——Handsomely done : the prophet made a mistake ! After this "let the weak say I am strong." Scripture prophecies can now be easily explained ; for if a difficulty comes in our way, in a description, we have only to find some distant resemblance, and throw the fault of its not being plainer, on the prophet. He mistook ! he was used to, or had heard of, bulrush vessels, and mistook the bark canoes and light batteaux for such : But the prophet was inspired, and consequently infallible!! No matter! the Holy Spirit which inspired him, made a mistake!!! But there is another difficulty : The enlightened American Nation who send ambassadors by sea, do not at all use the Bark Canoe. The use thereof is gone with the Aborigines ; and we neither see Indians nor bark canoes. The Steam-Boat has taken its place ; and these are not altogether vessels of Bulrushes or Cane. Had our author kept "a steady eye on the prophet in his manner as well as in his expression," this would not have happened. The prophet says, and in vessels of נִכְסָא *Gomey*, translated in the Bible *Bulrushes*. Now this word has three meanings ; the first is — to drink, to swallow, principally the hurried drinking of a very

thirsty being ; there is no word in the English language that comes near its meaning ; it means to drink in hurry and profusion : to *guzzle* will hardly answer, but comes nearest to it—the greedy swallowing of drink.

The second meaning is to impress—a powerful, a strong impression, made for the purpose of forcing onward in a forward direction, such as is made by the fiery war-horse with his hoofs in the earth, in his hurry and rage to get to the battle. כָּרַעַס וְרָגַז יָגַמָּא “With fierceness and rage he *impresseth* the ground.” Job xxxix. 24. Here the word impresseth is יָגַמָּא *yegamey*. (The bible translates this word “he swalloweth ;” now no horse ever swallowed the ground.) Jarchi says עוֹשֶׂה גִּמְמוֹת בְּרַגְלָיו He maketh pits with his feet : deep impressions or tracks with his hoof.—According to the force of the impression of the hoofs of the war-horse on the ground, or on the face of the earth, his body is impelled : and here with a like motion on the face of the waters, are these vessels propelled swiftly forward.

The third meaning is Bulrushes, as in the bible translation in our text, &c. Now, we may not expect vessels fitted for the navigation of the Atlantic Ocean, will ever be made of bulrushes, or cane ; neither can we suppose, with our author, the prophet erred in vision, and mistook the timber the vessels were made of, (God forbid.) I would rather look for an appropriate and lucid description by the prophet, of the kind of vessels which should carry these messengers : he calls them כְּלֵי גִמְמָא עַל פְּנֵי מַיִם and which I have shown means vessels impelled by impressions made on the face of the water, as the horse propels himself forward by the impression made by his feet on the earth.

Whatever power may cause the motion of the wheels of boats, whether steam of high or low pressure, horse power, or otherwise, such vessel is aptly described by the words used by the prophet—vessels impressing on the face of the waters—this is certainly the power causing the vessel to move swiftly forward ; whatever power causes the wheels to revolve, it is they should give the name to the vessels. The prophet saw the vessels in vision ; he saw the manner of their motion was other than the usual method of sailing ; whereas the vessels propelled in the usual manner were acted on in the air—these acted on the face of the water, and by im-

pressions made thereon by the buckets, in a forcible manner propelled them; and he calls them 'vessels impressing on the face of the water.'

VERSE 1.

Notes and illustrations.

Here a new scene is introduced. Without any previous notice or explanation, Jehovah abruptly withdraws the eye and attention of the prophet from the country and its description, and directs them to a more interesting subject. Persons in the habit and attitude of messengers, present themselves prepared and ready to receive the charge, and commission of their King. In the hearing and view of the prophet, he addresses them in these solemn and rapid accents!

Swift Messengers, go ye.] Angels or messengers, the epithet in the text, is employed in scripture to designate agents despatched by God, from heaven, with messages of mercy to men, or those ministers of religion whom he qualifies and calls to instruct sinners in the way of salvation. Messengers of the former kind were frequently sent to Abraham, and to Jacob, to prophets and apostles in every age. By this name also, our Saviour, in each of his letters to the Asiatic churches, addresses their respective Pastors or Bishops. himself, when in the execution of his prophetic office, is called also by the same name. Malachi, when closing the canon of the Old Testament, promises and his forerunner, under this appellation. "Behold, I will send my messenger, and he shall prepare the way before me; and JEHOVAH, whom ye seek, shall suddenly come to his temple, the messenger of the covenant in whom ye delight."

The persons who receive the charge in the text, we may therefore conclude, are American Clergymen, whom God by his grace shall qualify, and in his providence raise up, for engaging in a work, on which his heart has long been set. Blessed are they, who shall be called!

"Here a new scene is introduced. Without any previous notice or explanation," &c. But why shall we suppose this is the introduction of a new scene, since we have no notice or explanation of such an intention, and since it is not irreconcilable to the old scene? The prophet at first introduces us to an acquaintance with a distant nation (the United States) who he describes as a people who send ambassadors by sea on distant voyages in very light vessels, which are impelled by impressions or trappings; and in this verse he continues the subject, rehearsing to us to whom these ambassadors will be sent: they will receive instruction to go to a Nation *dispersed and plundered*—the Hebrew is *מְפֹרֵשׁ וּמְלֻבָּד*. There is no controversy, but here the prophet intends the Jews, who are a scattered people, a people who have been plucked or peeled—plundered by all nations. "A people in terror in the extreme." *וְהָיָה לְעַם מִדְּרוֹר וּמִפֶּחַח* from that time onward is the literal translation: that is, from the time they became a people, and ever after

the workings of God towards them, or with them, was wonderful. "A nation of expectations;" the Hebrew is קָוָה קוֹ. The bible translates this "A nation meted out." Now the words קָוָה has in truth two meanings: First, it is a line or measure; in this sense it applies to the Jewish nation, who receive their punishment for their sins by measure, by line, double for all their sins: "But first will I recompense you *double* for all your sins," and therefore is the word קָוָה repeated קָוָה קָוָה *Kav Kav*, a double measure.

The second sense is hope, expectation, and in this sense it applies with equal force to the Jews, who have always been a nation of expectation, continually hoping, trusting, and expecting enlargement, but still have been *trodden upon* by all.

"Whose country the rivers have *spoiled*." The rivers, that is, the kings of the world, the conquerors, have ever spoiled the country of the Jews, as our author explains the text. But here again our author has not kept "a steady eye on the prophet in his manner as well as in his expression." The prophet says בְּיָדָם אֶרֶץ. The word בְּיָדָם certainly means they have plundered, that is, taken as a *prize*, a *spoil*; but never signifies *have marred*:—But our author says, "The very soil of thy hills and of thy valleys have been torn up with the inundation, and has disappeared"—and this language he does not use figuratively; for he says, same page—"They have *literally* spoiled the land"—consequently he must mean the land is marred, is nought; there is no soil either on the hills or in the valleys. Misinformed man! The soil as well as the climate is even now of the first quality. Cultivation, *with God's blessing*, is all that is wanting to make it "the glory of all lands." The eyes of her own sons, with God's peace, would soon change the face of things. Can we expect fruitfulness without pains? and what pains will men take in cultivation, when he that sows knows not that he shall reap the field? The Arab is a robber, who will not succumb to the Turkish government: they rove about the country in clans, plundering when they can. In return, the Turk often pays them in kind; the harvest of the one, and the cattle of the other, are continually subject to spoil. The country, in consequence, generally lays waste, but in that part wherein the Turk finds it his immediate interest to observe good government, and a strong protecting force, (in the Pachalic of

Jerusalem,) no country in the world is more fruitful and productive; there is no lack of any good thing; all tropical fruits grow there to perfection; they have of their own raising, all the produce of the Temperate, as well as the Torrid Zones: and if my information is correct, theian, as well as the Jew, have the best wine for a trifling consideration. But they must manufacture it themselves; the Turk will have none of it: he only brings the grapes to market; so that the land is not spoiled, not marred; and therefore the word מַרְצוֹ ought to have been rendered, his country; whose country rivers have *plundered*. Rivers is figuratively put in scripture for Rulers. "Refuse the waters of Shiloh which go softly, and rejoice in Rezin and Remalias' Son."—*Isa*. Here the government of the King of Judah or house of David, is spoken of as the river Shiloh.—Again, "the waters of the River strong and many, even the King of Assyria, and all his hosts."—*Isa*.

With our author's complaints against the intolerance and pride of the prelacy of England—his address to the New-England churches—or with his recommendation of the study of Hebrew, I have but little to do; but in regard to the following recommendation to what he calls Jewish Missionaries—

To these let burning zeal, and charitable and holy affections be added, with disinterested generosity, and we may soon expect the downfall of Jewish infidelity—Jerusalem inhabited—and Zion rising from the dust in more than primeval splendour.

I must pray. May God guard the Jews fromian Burning ZEAL—wofully have we felt its heat! As to the downfall of Jewish infidelity, be assured, merciful sir, the affections of *burning zeal* will not convert Jews. O God! deliver thy only One from the power of the Dog.*

As to the wicked charge of "infidelity," I will not return reviling with reviling, but rather follow our author, who returns to his subject, reverting to the word "swift."

Swift.] The import of this epithet, it is not easy, perhaps it is impossible yet accurately to ascertain. It is probable from the spirit of the text, that the call will be instantaneous, and at a season when the circumstances of the Jews shall have become critical. Speed and exertion will then become absolutely necessary, and that in a high degree.

* The Spirit of persecution.

It may have a special reference to the ardour and external accomplishments of the missionaries. They shall partake of the spirit of the primitive preachers of the gospel, as they engage in similar labours.

Wo! and alas! Our author has got himself into a miserable plight! He has again got into a situation from which I fear I cannot extricate him. That ugly word "*swift*" will not suitianish nor Jewish missionaries; for in truth they are no ways swift at conversion, particularly Jewish missionaries: They are rather swift to undertake, but slow to perform. The American Society's missionaries pocket their salaries swift enough, but make no proselytes. Blessed be the Lord for his mercies! Whatever may be the reason, our author knows swiftness will not suit them as a characteristic. As to the "special reference," they are anxious to be employed, indeed, and whatever may be their accomplishments, they "partake of the spirit" of "deep sleep," and their labour is fruitless, and slow enough. But our author supposes they "may be called swift from the rapidity and ease with which they are conveyed—

Messengers may be called swift, from the rapidity and ease with which they are conveyed. In this view, it may have respect to the naval vessels which distinguish their country, and are so well adapted for aiding them in every part of their destined employment.

All this may answer, if the messengers are the ambassadors in the fore part of the second verse spoken of; the political messengers or ambassadors who usually go in the fastest sailing vessels of the American navy; but not for missionary priests, who go in no such vessels.

Perhaps it would be advisable in the missionary society, or American Society for meliorating the condition of the Jews, in order "that it may be fulfilled," as they would wish to have it, to make application to Congress to give up the American navy to theian Protestant missionary and converting societies; at least to issue instructions to the several naval commanders, to obey the requisitions of such societies, for the purpose of conveying their *Angels* to the different distant parts of the world. This last would be much the cheapest way for the societies, since Congress would have to furnish and maintain the crews, keep the vessels, &c. &c. &c.

It would be well if, in the proposed requisition or application to Congress, (for it cannot be expected their High Mightinesses will petition,) particular stress was laid, on the naval vessels being "so well adapted for aiding them in EVERY part of their distant employment." I think Congress will not refuse so reasonable a request; at least they will treat it with becoming deference and respect, and without doubt give it all the consideration it *deserves*.

But as it is possible Congress may not be as accommodating as could be wished; in which case *swift* will in no way or manner be a characteristic of missionary priests; some other method must by and by be discovered to make it apply; and our author, wishing to get himself out of the terrible dilemma, is willing to leave it to posterity; for he says, "The import of this epithet, it is not easy, *perhaps* it is IMPOSSIBLE yet accurately to ascertain." Is it impossible? Is it not rather easy accurately to ascertain the import of this word translated "swift," if applied to these ANGELS of missionaries? Alas! it is possible—it is easy; but "tell it not in Gath!" This word overturns the whole visionary missionary scheme of our ingenious and learned author. This word obliges us to translate "אֵלֹהֵי, WO!"—Yes, even makes it an *execration*; and it must read "*Wo to the Land*," as translated in the Bible; and our learned author saw this, and it is this causes him to cringe and writhe in the agony and despair of a Miltonian Angel. He well knows קָלֵם *Kalem*, the word translated *Swift*, has other meanings, and which he knew well the wicked, wicked, INFIDEL Jews would apply toianish missionaries, such as are sent to them at least. The root of this word is קָלַל *Kalal*, and means, 1st. *to curse*, and קָלֵם *Kalem*, is the masculine plural form. Then the text must read "Go ye *accursed* missionaries," &c. and it is not a command given in love to them, but a defiance, *daring* them to go!

The second meaning is *light, frivolous, despised*—in either of which senses it is as strong as the first, and would read in English, "Go, ye frivolous, despicable missionaries," &c. In this sense again it is a defiance to the missionaries to go to the Jews.

The third and last meaning is, as I believe, correctly translated in the Bible "swift," and is a discriminate characteristic of the

political ambassadors of the United States, who are swift in their duties. They may be called "swift, from the rapidity and ease with which they are conveyed." To them all this will apply. But how these vessels are to aid the missionaries "in every part of their destined employments," remains yet to be shown. Are they to be taken to "the central and eastern regions of Asia," round or over "mountains that reach the clouds?"—Are they to carry the missionaries, or be carried by them?

To a nation dispersed.] Jews may be found in every climate, from the burning line to the frozen pole, under every government, free and despotic, among persons of every religious denomination—Hindoo, Moslem,ian, without suffering the least change of national character.

Physiologists describe an animal of a singular nature, which when cut in pieces, every section becomes a complete polypus, perfect in every respect as the original body. The Jew is a polypus in the moral world. Divided and subdivided, united or separated, this nation appears in every section, in every assemblage, completely Jewish.

This stability of disposition formed no part of their original character. Never was there a people, previous to this prophecy, more fickle, or more prone to imitate the manners of their neighbours, and to adopt their government and religion. No remonstrance, no correction, could restrain or reclaim them. Fickleness produced their corruption, their ruin, their dispersion. God has now enstamped on them a new character. It is designed as a sign, that he intends to collect and reconcile them again without schism into one national body, under Messiah their head.

Gentlemen of the American Society for meliorating the condition of the Jews—Ladies and Gentlemen of the pretended auxiliary *Jewish Societies*—read the foregoing, and "consider thy ways in the valley." You would rob us of "this stability of disposition," and which you are obliged to allow "GOD has now enstamped" on us; and which you farther allow, "is designed as a sign that he (God) intends to collect and reconcile us again, WITHOUT SCHISM, into one national body." Be assured then, your toil, your labour, is vain is wicked!—you work against God! He has endowed us with a patience to suffer, to bear obloquy, hatred, and contempt—a courage, a strength of mind, and firmness of intellect sufficient to discover the weakness of your arguments—a stability of disposition, able to withstand all your persuasions—hold to the truth, and despise all resentments.

On our account therefore there is no fear, no apprehension—we never shall amalgamate with the world—we never shall change

our religion, and becomeian. GOD has said, "*Ye shall not commit this abomination, above all your wickedness.*"

But my dear fellow citizens—my sisters and brothers of the human family—can you think God will leave unpunished so daring an opposition to his acknowledged determination; For your own sakes—for the well being of your immortal souls—let me be permitted to exhort you to reconsider your doings. Even according to your own confession, you are working against the express will of God!—that God whom you would be thought to serve.—Again I say consider, if you would save your souls alive, consider what spirit ye are of—"Repent and turn to God for the lengthening of your tranquillity." O, my friends, despise not the call now made on you, lest the text read as it is translated, "Wo," wo to the land! Would you be the cause of sorrow to our beloved country? You cannot wish to give it a single pang—it is your Zion, and should be that of your children. Will you then, with your eyes open to the enormity and evil consequence of your crime, continue to oppose the determination of God? You appear to know his will, yet seem determined to do all in your power to oppose it! Weak, pusillanimous mortals, ye oppose the EVER-LASTING ROCK!—you array yourselves in opposition to what you acknowledge is not only the will, but the *determination* of the God of all Spirits, "in whose hand is the soul of all the living, and the spirits which animate the flesh of all men!" What superlative folly!—what obstinate temerity!—what mad infatuation!—what judicial blindness! Men of reason! what have you done? what crime have you committed, that ye are given up to so perverse a disposition?

My beloved fellow creatures, withhold your hands—at least be ye still before the God of all worlds—he works his will, and ye cannot let it. "The GOD OF HEAVEN will raise up a Kingdom." The stone was seen "cut out of the mountain without hands." That is contrary and in opposition to the will of any power that would pretend to help raise it up. Those who wish to help him raise the Stone, act in opposition to his determination. GOD has not only determined to do it himself, but he has also determined to do it without hands—without the agency of others. Your doings then, will only bring on you the wo! the punishment

those must receive who choose to oppose his will, and do what in them lies to counteract his known, his acknowledged determination.

(To be continued.)

DEA'S LETTERS.

(Continued from page 316.)

The best method, and indeed the only sure guide we have to come to the truth, is to examine the prophecies which are cited in the New, from the Old Testament, and applied as fulfilled by Jesus, and accomplished in him. It is by such an examination only, that a true judgment can be formed of their validity, of their application and accomplishment; the prophecies being the only criterion by which the Messiah is to be known. It is from them alone that his character must be proved; and we may be most certain that such evidence must be, not only superior, but the most sure, (as St. Peter expresses it.*) For what in nature can be superior to plain and clear prophecies delivered to different persons, and at different times, all unanimously and uniformly foretelling so long before, that which should happen or come to pass; being transactions so very extraordinary that when duly attended to, the prophecies compared to the events, evidently, obviously, and literally fulfilled and accomplished, must be the highest testimony any thing can possibly be capable of. This task is therefore absolutely necessary, and I with pleasure undertake the examination.

1. The first prophecy taken from the Old Testament, and applied in the New, is that which concerns the conception of Mary, and the birth of Jesus from a Virgin; which St. Matthew proves by applying a passage out of Isaiah.† “Now all this was done, (says he,) that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emanuel.”‡ Now it happens that the passage cited from Isaiah, according to its natural, plain, and obvious meaning, concerns neither the birth

* 2 Peter, chap. I. v. 19.

† Isaiah, chap. 7. v. 14.

‡ Mat. chap. 1. v. 23.

of Jesus from a virgin, nor the birth of the Messiah at all : this being no prophecy, the evangelist citing it, as fulfilled, can prove nothing. This will plainly and evidently appear from a due consideration of the prophet's design and intention in the sign, and also from the nature of the sign, by him given to Ahaz, which was on the following occasion, viz—In the days of Ahaz, king of Judah, Rezin, king of Syria, and Pekah, king of Israel, laid siege to Jerusalem, but could not prevail. The two kings being disappointed, concluded a new alliance, and with a greater force, agree to return again to the siege. This confederacy struck great panic and terror in the house of David and inhabitants of Jerusalem. On this occasion Isaiah was sent by God, to comfort Ahaz, and to assure him in his name, that the confederate kings should not prevail in their design; and in order to convince Ahaz of its certainty, the prophet, in God's name, tells him to ask a sign of him; the incredulous king excuses himself, (under pretence of not tempting God.) The prophet, after complaining of the king's behaviour, tells him that the Lord himself shall give him a sign, (no doubt an indisputable, immediate sign, and such an one, as should effectually answer the intention and purpose for which it was given,) viz : That a young woman, (for so the word *Almah* signifies,) should be delivered of a son, whose name should be called Emanuel; that before this child should know how to refuse the evil, or choose the good, (that is within a very short time,) "The land which he abhorred should be forsaken of both her kings.* Now it is plain as words can make it, that it was to convince Ahaz of the truth of the prophet's prediction, that this sign was given him from the Lord; and the nature of the sign given was most certainly calculated and adopted to answer the purpose for which it was given, viz : that it might be a proof of and testimony to the prophet's prediction—and so it effectually was; and it must have been the greatest absurdity, and contrary to the very intention of the sign, to have understood the prophet as St. Matthew does, describing here the conception of Mary, and the birth of her son Jesus; an event which was not to happen till seven or eight hundred years after. For how could a sign, of so remote or secret

* Isaiah, chap. 7. v. 2.—and 2 Kings, chap. 15.

a nature, have confirmed Ahaz in the hope and expectation which the prophet gave him from the Lord, of the destruction of his two grand enemies, within a very short time? but the certain foretelling of a birth of a male child, and the declaring that before it should have any knowledge, both the kings, his enemies, should be destroyed, appears a proper and well adapted sign: because it must have shortly verified the prophet's prediction. But a sign which was not to come to pass till upwards of seven or eight hundred years after, could never answer the purpose; for how could it be a sign to the incredulous king, to prove that, which was immediately to happen? For the incredulity of Ahaz was the occasion of God's giving him a sign. But how could that sign contribute to convince him, unless he saw the accomplishment? And if he disbelieved the promise from God in what was soon to happen, what credit could be expected he should give to an event so very remote? would it not be the greatest absurdity for a person to foretell a thing as immediately, or soon coming to pass, and to give a sign, which should not come to pass for seven or eight hundred years after? when the thing foretold was fulfilled, could a sign at that distance be any proof or confirmation of the truth of the thing foretold? No, *certainly*, it must appear useless to every person, and rather a banter than a sign, and could only serve to add to the incredulity of those concerned.

On the other hand, nothing can be clearer than that the whole transaction was plainly fulfilled in the days of Ahaz, within the time limited by the prophet, before the child which was born could distinguish good from evil, or in about two years, as is evident from sacred history; for within that time the king of Syria was slain, after the taking of Damascus;* and the king of Israel was smitten by Hosea, who rebelled against him.† By which means the land which Ahaz abhorred was bereft of both her kings, which event fulfilled the prophet's prediction; for which the prophet's own child, (and not Jesus, as it is pretended,) was given as the sign.

That it was so, the prophet himself declares, by saying, "Behold, I and the children whom the Lord hath given me are for

* 2 Kings, chap. xvi. v. 9.

† Ibid, chap. xv. v. 30.

signs and for wonders in Israel from the Lord of Hosts.”* Thus was the sign given to convince Ahaz fulfilled, and the whole prophecy accomplished at that very time, and consequently it excludes all their pretensions. The word *Almah*, rendered Virgin in the English Bible, signifies no more than a young woman, whether maid, married, or widow. When a virgin is intended, it is always expressed by the word *Bethulah*, which is a proper term for a virgin; this is evident from the word *Bethulah* being used for virgin throughout all Scripture.†

I cannot here forbear observing, how cautiously Father Calmet treats, and explains the word *Almah*. He trifles and imposes on his readers, and endeavours to hide from them, as much as lays in his power, its true meaning, by declaring, that, “The Hebrews had no term that more properly signifies a virgin than *Almah*,” for though he at last, (and as it were, contrary to his inclination,) is forced to confess the contrary. He does it in such a manner, as discovers his glaring chicanery: for he says, “It must be confessed, without lessening however the certainty of Isaiah’s prophecy, that sometimes, by mistake, any young woman whatsoever, whether a virgin or not, is called *Almah*.” Now observe: First he assures you, that, “The Hebrews have no term that more properly signifies a virgin, than *Almah*,” which is evidently false.—Second, when he brings himself to the confession, “that any young woman whatsoever” is called by this name, he will have it to be by mistake, which is also false.—And lastly, for fear of prejudicing or lessening the authority of the application of Isaiah’s prophecy by St. Matthew, he inserts a salvo by which he excepts the word in that place, not to mean any young woman whatsoever; but that it means a virgin. How vain, nay, how ridiculous are such shifts and evasions.‡ Let us return:

There are manyian commentators, both ancient and modern, who do justice to this passage of Isaiah, and acknowledge that the whole must be literally understood of his own son, who was made the sign to Ahaz, and was consequently accomplished in his days; and contenting themselves, either with making

* Isaiah, chap. viii. v. 18.

† Vide. Gen. chap. xxiv. v. 16—Levit. xxi. 3, 13—Deut. xxii. 23, 28, &c.

‡ See Calmet Dict. on the word *Almah*.

Isaiah's son to be a type of Jesus, or with barely contending for an accommodation of phrases, made use of here by the Evangelist.

But as neither of these inventions are of weight, or prove any thing, it makes others, (who are not at all pleased with the aforesaid methods of accounting for the Evangelist's saying a thing was fulfilled when in fact it was not,) endeavour by various shifts and wretched evasions, to extend this passage of Isaiah to the miraculous conception of a virgin, and birth of Jesus. These always take for granted, that the term *Almah* means a virgin. At all this you must not be surprised—for on such occasions, let the passage be ever so plain, they must endeavour to fix on some other meaning, and make it out some way or other: This they will always do rather than give up a point so essential, and on which they place the very foundation of theian religion.

The authors of the *Universal History* furnish you with a very remarkable instance, who having put their own sense on the prophecy, that the sceptre should not depart from Judah, till Shiloh come to put an end to the kingdom.* They tell you that the desponding king (*Ahaz*) could not be ignorant of it; as if the wise authors knew, and were certain, that *Ahaz* believed this prophecy of *Jacob* in the sense given that passage byians, after the establishment ofianity. When on the contrary, it very evidently and plainly appears, that the sense of the whole Jewish church and nation, (not excepting even *Jesus* himself, the Evangelist, and Apostles,) who never made use of, or applied that prophecy in any sense whatever, (a plain proof that they never understood it in the sense, since giving it,) must even have been against any such application or explanation: For they did always ardently wish for, and expect the Messiah, as the greatest blessing and happiness that could befall them—Consequently they either did not believe *Shiloh* to be the Messiah; or if they did believe the Messiah to be thereby meant, it must have been in a very different sense, since the restoring of the kingdom and nation was that which they expected at his coming; otherwise, instead of joyfully expecting him as the greatest blessing, they would have had cause to dread

* *Universal History*, vol. iv. p. 153.

his coming. Therefore Ahaz's fears could never have proceeded from that passage; for if he knew any thing of that passage, he must have considered it in a different sense; and it is much more probable, that he had but little faith in prediction, to which he seems to have paid but little regard, as appears from the whole history of his life.

It is surprising therefore, that the learned authors should explain this passage by building on so inconsistent and so false a foundation; asserting as they do, "that this Shiloh promised to Judah and David, who was to forerun the total excision of the Jewish polity, was to be born in a miraculous manner, and with a divine character, and other remarkable circumstances." But all this is a mere ramble of the author's own invention, and has no foundation at all, nor any connections with Isaiah's prophecy; for the authors speak of matters which could not be given for signs, neither to Ahaz nor to any other persons: no, not even to those who should live in the time of this pretended miraculous birth.

Therefore such signs must have been useless, and consequently could answer no purpose at all; for how could that be given for a sign, which according to the nature and frame of things, could never be made manifest, it being impracticable to evidence the virginity of any woman:—take me right, I am not here speaking against the possibility of the thing, that not being the question at present; but what I urge is, the uselessness of such a sign; because it was of that nature, as made it impracticable to be wrought in a manner capable to answer the purpose for which a sign was given—that is, conviction.

I am therefore only clearing and defending the prophet from having any such design; for such a sign and miracle, being by the nature of things invisible, could never have been intended as a proof of that which should come to pass; the same being actually contrary to the manner of God's performing his miracles on all other occasions. For unless they were manifest and public, how could they be attended to, or how could the people be convinced by them?

The same objections may also be urged against the conception of a woman without the concurrence of a man: the possibility of

the thing is not here the question ; but the impossibility of the same being made manifest, or evident, is all I contend for, and which is sufficient for my purpose. I need not urge the different accounts given by Matthew and Luke ; from which many objections might be made : but there are some expressions, such as, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee,"* which I should be glad to have explained according to the rules of language ; for as they stand, they may possibly introduce into unwary and ignorant minds, ideas very unbecoming God, or the Holy Ghost : at least it may be thought to give too great a sanction to stories, feigned and invented by the Heathens, concerning the amours of their gods ; with which their poets sometimes diverted themselves : Homer in particular, very agreeably exposes Mars and Venus, when Vulcan caught them in his net.†

But whether this be so or not, let us now return to the author's of Universal History. They say, "as for that part of the prophecy, which is commonly urged on the other side, namely, before this wonderful child shall know good from evil, the land which thou abhorrest shall be forsaken of both her kings." They think that by this ought to be understood, (not the land of Syria and Israel, the land which Ahaz abhorred, and which was to be forsaken of both her kings, viz. Rezin and Pekah, his two grand enemies,) but the land of Judah and Israel, which should be forsaken of both her kings before the coming of the Messiah : this they pretend to make out by a new version of the text. How stupid must the commentators of so many centuries have been, not to have found this ? But facts are stubborn things, and the destruction of Rezin and Pekah, by violent deaths, within the time limited by the prophet, puts it beyond dispute what kings they were which the prophet meant.

I must not pass in silence the art which the before-mentioned historians make use of to prejudice and blind their readers, by inserting the word WONDERFUL, cited as if it was in the text, which only says, "For before the child shall know how to refuse

* Luke, chap. i. v. 35.

† See the Eighth Book of the Odyssey.

the evil and choose the good."* By this means they endeavour to make Jesus to be this wonderful child. But supposing the prophet had said this *wonderful* child, how could he be proved to be so? since it is impossible to do it, either from the conception of a woman without the concurrence of man, or from the nature of virginity; both these being hidden and invisible. Had his birth any thing wonderful, or was his person so? As for his birth, for any thing that appears, it seems to have been the same as that of other babes; being formed in his mother's womb, in the due course of time, and brought forth into the world in the common manner. He does not appear to have been endowed with any thing superior to other babes, and he required the same nourishment and nursing; and as to his person, no doubt it was fashioned like other babes; nothing is recorded of any thing extraordinary in his body, be that as handsome or perfect as they please. So that in all things he appeared like other children that were begat in the common way, and he grew in like manner as other children did—no person, from his fashion or make, ever thought otherwise: From all which particulars, one with certainty may draw a very fair and natural inference, and that is, as he appeared in his birth, shape and growth, like other men; so nothing which can be alledged, will be sufficient to prove that he was not got by the same usual means as others are.

This natural inference being founded on facts and ocular demonstration, no evidence can be superior to it, since it must always outweigh any other proof, unless it could be made as demonstrable and visible to our senses: for this reason someians believe that he was Joseph's son; but be that as it may, they can not pretend to impose him upon us as a *wonderful* child. One may indeed, with Doctor Echard, admire, and "see the profound humility of our blessed Saviour, who chose not to descend from Heaven with the glories of a triumphant monarch and deliverer, but privately to enter into the womb of a mean virgin; from thence to be brought forth as an infant; and then to appear in the world in the form of the lowest rank of mankind."†

I produce not this passage to make any observations, but only

* Isaiah, chap. vii. v. 16.

† Introdue. to Eccl. History, p. 42.

to strengthen what I have asserted, viz. that nothing wonderful, as is pretended, appeared, or was visible in him: and that consequently these historians misrepresent the whole transaction which concerns the birth of Isaiah's child, (as appears from the history of those times,) given as a sign to Ahaz, which was accomplished in those days: Therefore the Evangelist's saying, that it might be fulfilled, &c. citing this passage, is at most but an accommodation of phrases, and not that any thing thereby was fulfilled.

In like manner we shall find, (as we proceed farther in this examination,) many other citations, made and accommodated to things which the places from whence cited could have no reference to, according to their plain sense and meaning; so that not being literally applied, they can not, therefore, be proof of any thing.

I must beg pardon for having troubled you with so long a letter, and have no other excuse but that it was required from the importance of the subject, which drew me to this length, notwithstanding I forbore saying and remarking many things, as you may easily guess I might have done, on so copious a subject. But I shall conclude with one, and that is, that no use was ever made by Jesus of his being wonderfully conceived or born, nor offered by him as any proof of his being the Messiah—which shows that these transactions could not be intended as any proof of him, or his office, and consequently useless.

(To be continued.)

EXAMINATION OF ST. MATTHEW.

Continued from page 297.

CHAP. XII. Verse 7.—“But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.”

“I will have mercy, and not sacrifice;” meaning sacrifice is not necessary in order to the getting mercy. Under the law sacrifice was necessary, but now the law is abrogated, and God does no longer require sacrifice, but will have mercy without sacrifice. It is however very unfortunate for this abrogating position, that the premises are not correct; because these words “I will have mercy, and not sacrifice,” are no

where so to be found. Hosea has it thus: "For I *desired mercy*, and not sacrifice, and the knowledge of God more than *burnt offerings*;" and which means, God desired that men should have mercy, (be merciful,) not to be the reverse of merciful, and then expect forgiveness of God by offering sacrifice: As much as saying, do not be unmerciful is my desire; not to be unmerciful, and offer sacrifice in order to forgiveness:—Rather do not sin, and do not offer an atonement by sacrifice. I delight in your having the knowledge of God more than I do in burnt offering—this does not abrogate the law. Hosea speaks of sin against men being unmerciful; God will not forgive that (unless reconciliation) by sacrifice. Matthew speaks of sin against God, by breaking the Sabbath.

I shall hereafter revert to this text, but at present we will consider the following.

Verses 17 to 21.—That it might be fulfilled which was spoken by Esaias, the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.

Here again Matthew misquotes. The words as found in Isaiah, are—"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."—*Isaiah*, chap. xlii.

Prejudice of early education hath persuadedians that Jesus of Nazareth is here intended—that *Jesus* is the *servant*—that *Jesus* is the *elect*—that *Jesus* did not cry nor lift up—that *Jesus* has not caused his voice to be heard in the street. Now I ask, How can Jesus be the servant, when you hold he is the master, equal with God! how can he be his servant? How can Jesus be the elect, when he, as you hold, is God, who elects? How can you say he did not cry nor lift up, nor cause his voice to be heard in the street, when according to you, he went about continually,

preaching, teaching, and causing his voice to be heard? The very thing he was not to do according to this prophecy, you allow he did actually do; and yet you will have him to be the person who did it not! Did he not preach and teach throughout Judea and Galilee, in synagogues, in the temple, and in the open air? consequently he did cry, lift up, and cause his voice to be heard in the street! But whoever or whatever is here intended, as the servant, as the elect, is not to be an itinerant preacher! and indeed he is not to be God! nor part of the Godhead! So the prophet tells us, verse 8, "I am the Lord; that is my name: and my glory will I *not* give to *another*!" so that the person or persons here intended is or are not to have God's glory, this is servant, elect, not God! but he of whom it is said is God cannot be here intended.

This prophecy appears to be so worded that no advantage can possibly be taken of it by Matthew, and such like him. If you will have Jesus to be the servant, he ought to be both deaf and blind: verse 19, "Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant?" You make that one man the servant; in that case he also ought to be the witnesses. Chap. xliii. 10, "Ye are my witnesses, saith the Lord, and my servant whom I have chosen." (elected.) And as to the spirit being put upon him, chap. xlv. 3, "I will pour my spirit upon thy seed." The thing is so plain that he that runs may read; but prejudice as a bribe will blind the eyes of the wise or knowing ones.

(To be continued.)

TO CORRESPONDENTS.

Enquirer is informed, the realm has peace—Goliath boasts no longer—the king is thought to be only a child. To leave hyperbole. It is supposed it was not considered PRUDENT to accept his communication.

The printed notes of a Sermon are received. It is however a question whether it is fair to answer them; they are manifestly loose and incorrectly taken. We are also acquainted with the reverend preacher, who it plainly appears knows nothing of the publication.—Farther, we have a personal knowledge of the writer, who we think has some abilities; and however he is talented, in point of time, lacks twenty years of the age of understanding.

Published by Lewis Emmanuel, No. 91 Mercer-street.

THE JEW;

BEING A DEFENCE OF JUDAISM AGAINST ALL ADVERSARIES,
AND PARTICULARLY AGAINST THE INSIDIOUS
ATTACKS OF
ISRAEL'S ADVOCATE.

VOL. II.

4th month, TAMUZ, JULY, 5584.

NO. 5.

Examination of the XVIIIth Chapter of Isaiah, or rather, a Review of a pamphlet called "Isaiah's Message to the American Nation," by John McDonald, A. M., of Albany.

(Continued from page 336.)

WE cannot follow our author through every labyrinth and maze; we can only notice his more fragrant boquets or his violent aberrations. He says, page 35 :

"A people of terror, even in the extreme.]—Our English translation neither corresponds with the Hebrew, nor with the scope of the passage, nor with the history of the people described. The word in the original is in the passive voice and represents the people as subjects of terror and not as the authors of dread to others. The design of the whole description is to mark the Jews as in the most abject, forlorn and contemptible condition."

In No. 4, of Vol. II. p. 330, I translate נורא *Nora*, wonderful; "A people wonderful from that time onward." Our author will have it "terror," and he says, page 36 :—

"This terror Moses predicted. 'If ye shall despise my statutes, I will even appoint over you terror, and the Lord shall give you a trembling heart and failing of eyes, and horror of mind, and thy life shall hang in doubt before thee, and thou shalt fear day and night, and shall have none assurance of life.'" Levit. xxvi. 16.—Deut. xxviii. 65, 66.

Now in Leviticus the word is בהלה *Beyala*, terror, and in Deuteronomy, xxviii. 65, 66, it is פחד *Pachad* ופחדה *Upoechadhta*; and thou shalt be in fear, or dread. But the word נורא is not used in either of the places mentioned. The Hebraist will immediately perceive the futility of the Rev. author's argument. נורא *Nora*, in our text, must mean terror, because the word terror is made use of in the English Bible, Levit. xxvi. 16—Deut. xxviii. 65, &c.; when in truth it is not used in either place.

Our author says, page 35, "Oh that the eye of these prodigal children would catch these lines." He may perceive he has his wish. These PRODIGAL children have seen, and do see, these lines; and what is the consequence?—They laugh at the lines, and at the writer.

They will tell him that נורא *Nora* is indeed terrible, but not *terror*; they will bid him look for the word, Gen. xxvii. 17.—"How dreadful is this place." Again, Judges xiii. 6.—"Very terrible." In both these places the word translated *dreadful*, and *terrible*, is נורא *Nora*. Again, Deut. vii. 21, "A mighty and terrible God." Here the word terrible is נורא *Venora*, its root is ירא *Yara*, to fear, and therefore our text should be translated, A fearful or terrible people from that time onward. The world will be in dread of them from the time of the coming of the Messiah, and ever after. This is the obvious literal translation, and meaning, and is consonant with all the prophecies. "A Star out of Jacob shall tread under foot, and a sceptre shall arise out of Israel, which shall smite the corners of Moab, and overturn the governments of all the children of Seth."—Num. xxiv. 17.

And from this time onward they will be a terrible people; the whole world will be in terror of them. Our author, p. 35, says,

"The Jews, from the call of Abraham to this hour, never appeared terrible to any nation. They were considered by the nations, as Isaac by Ishmael, objects of ridicule and contempt. Nor is their conduct and courage, after the crucifixion of Christ, an exception. Their desperate deeds, and contempt of death, rendered them objects of horror, rather than of terror to the Romans. On every occasion they discovered more of the desperation, the despair of the coward, than the courage of the collected and brave. Conscious of their own cruel and faithless hearts, they dared not to rely on the humanity, the generosity, the promises of the Romans. In no instance, and at no time were their terror, their cowardice, and fears more conspicuous, than when in wild despair they became their own executioners, after imbruing their hands in the blood of their friends, their wives and their children."

I appeal, not to Cesar, but to a liberal world; to the historic page; to free-born and high-minded men, whether this is a faithful picture, or a base calumny. The Jews fought for *Liberty*; for *political independence*; for *personal freedom*; and, as free men will do, they resolved not to survive their country's independence, and become personal slaves to the haughty Romans. They chose in many, very many instances, to disappoint their conquer-

ors, to save their wives and daughters from pollution, and their sons from slavery ; (not from the slavery of political dependance, but the being sold as slaves, and becoming the property of the conquerors,) and themselves from insult, the insult of being first led in triumph to Italy, then to be slaughtered in cold blood by their conquerors, to be thrown as gladiators to be sacrificed, and to sacrifice others in the like situation with themselves, or to be cast among wild beasts to make sport for the Romans ;—I say, rather than submit to such cruel indignities, and barbarities unparalleled, they chose to fight to the last ; and when they could no longer live free and unpolluted, they bravely resolved to die themselves, together with their families ; and for this choice they are called *desperate cowards* ! He is a coward whose feminine heart would not approve their deed of daring. They did their duty while living, and died unpolluted. They were Jews, and knew that death is only the necessary entrance to life everlasting. They knew it was their duty to die, and save themselves and families from infamy and pollution. But why not rather “rely on the humanity, the generosity, the promises of the Romans ?” The Romans promised that all the inhabitants of Jerusalem, who would leave the city, should be received as friends, and suffered to go where they would. In consequence many went over to them ;—and how did the Romans fulfil their promises ? They did indeed let them go where they would, but first these humane, generous Romans, ripped up their bellies and searched their entrails for **GOLD** ! after which they were allowed to go where they pleased ! Such was their generosity—such was their faith. Would you read more of Roman humanity, Roman generosity, Roman justice, read the following from the pen of our author :

“The Romans, who boasted that their ruling passion was to crush the proud and to ‘spare the submissive,’ forgetting, in the destruction of Jerusalem, every sentiment of pride and humanity, exercised the most savage cruelty and rage on the miserable remains of that infatuated nation. Regardless of age, of sex, and of dignity, they trode down those who resisted.

“On the shores of the sea of Galilee the same wanton outrage was renewed. Offenders and not offending, because Jews, were equally involved in destruction. The bodies of those who fell were left unburied, till the air infected, destroyed their destroyers. The transparent waters of the lake, were empurpled with blood, and covered with the floating dead. Jordan, that once opened a passage for this nation

into their own country, had his own passage impeded by the carcasses of her miserable children, slain by the enemy on her own plains. Twelve hundred prisoners who implored mercy, were marched to Tiberias and literally trodden to death in the amphitheatre. The most humane Emperors that ever wore the imperial purple, were spectators—were instigators! The judgment was from heaven! They were the executioners.”

This is Roman humanity and generosity with a vengeance! These were the *good* Vespasian and Titus,—these were brave, generous men, who killed “offenders and not offending!” Murderers! who ordered the execution of twelve hundred unarmed prisoners of war, who were imploring mercy!! Such men as Titus and Vespasian, because, and only because, they were executioners of Jews, are accounted “the most humane emperors; they were humane, generous Romans.”

But the Jews, who were men fighting for liberty, for independence; defending their hearths, their altar, their wives, their daughters, against an invading, a merciless, a faithless, cruel enemy; because, and only because, they were Jews, were *cowards*, faithless, cruel desperadoes.

This is the man who hopes that the eye of Jews “will catch these lines.” We would advise our liberal-minded author to make himself master of his subject, before he again writes for the inspection of Jews.

Page 42, our author says :

“Even the humane Hindoo, who recoils from the blood of beast and of bird, rose with relentless fury, and, with remorseless hate, engaged in Jewish massacre. The city of Cranganor, displayed scenes of blood hardly less atrocious in cruelty and extent than those of Jerusalem and Galilee. See Buchanan, p. 219, 220. Boston edition.

In No. 1, of Vol. II. of the Jew, I have shown, that it is the humaneian Portuguese, (and not the pagan Hindoos,) that we are to thank for the massacre of the Jews of the city of Cranganor. Yes, reverend sir, catholician missionaries were the instigators, and catholicians were those who at Cranganor rose with their usual “relentless fury and remorseless hate,” and massacred the Jews. It was aianish massacre of Jews, and not an Hindooish or Jewish massacre. The catholicians only love the Jews with a perfect relentless, remorseless love. All those who compass sea and land to make one

proselyte, have this spirit of superlative love. The next paragraph of our author runs thus :

"Ever since this unhappy nation, estimated the life of their Messiah, the desire of nations, at thirty pieces of silver, the price of a dog, they receive the opprobrious name of *Jewish Dogs* from every nation on earth, and endure the indignities offered to that impure animal."

To me this is altogether new. I never before heard this appellative given to Jews, although I have long understood Mahomedans do not spare even ians—all are with them *Keleb* and *Chazar* ; Dog and Hog.

I pass on to page 46 :—

VERSE 3.

"All ye inhabitants of the world, and ye that dwell on earth, when the standard is lifted upon the mountains, look ye ! and when the trumpet is sounded, listen ye !"

NOTES AND ILLUSTRATIONS.

"A new scene and a new subject are here introduced—Jehovah dismisses from the vision the swift messengers, and the oppressed nation. He submits to the eye of the prophet a view of the world and its various inhabitants, and, with a loud voice, charges them in his hearing, to watch for his signals, and to hasten to the field without delay."

"A new scene and a new subject is here introduced." Our author is very fond of introducing new subjects. That new scenes should be introduced in vision, may be expected, for such will occur ; but new subjects we ought not to expect.—The subject is usually continued.—To me it appears a very natural continuation of the same subject, to wit, the acknowledgment of the independence of Israel, which will be begun by the American nation before the war or battle of Gog, and after that battle by all the inhabitants of the world ; all who dwell on the earth ; for if this distant nation being no part of the Beast, shall first see their true interest, and throw off the thralldom of error, and acknowledge the independence of the Jews, sending them ambassadors, even previous to the war of Gog, all the rest of the world will do the same after the battle : so that this verse informs us, that when the battle has taken place, all the inhabitants of the world and dwellers on the earth, will see when the ensign of the mountains (churches) is raised, and they will hear the sounding of the tocsin of alarm, (against the governments,) and perform their part of duty, together with the distant nations, as mentioned in verse 7.

Our author will have it a command to the world to see and hear, and he translates תראו *Tiriu*, "look ye," and תשמעו *Tishmangu*, "listen ye;" and so does the Bible translation, and bishop Lowth; so that he can skulk behind the rampart of authority for error, and thereby save himself from being laughed at, although he gives us bishop Horsley's more correct translation, "shall see," and "shall hear." It is no wonder that our author found the commentators, he was enabled to search (for he cannot read the Hebrew) far from being enlightened and satisfactory guides; such translations are enough to darken any subject.

I should only offend the Hebraist by defending the self-apparent position, that תראו *Tiriu*, is "they shall (or will) see," and תשמעו *Tishmangu*, "they shall (or will) hear," (or hearken;) and he who is no Hebraist would perhaps receive no edification from it. I shall therefore notice some other of our author's blunders. In passing I must notice, page 47—

"Similarity of phrase, and other circumstances, lead us with evidence sufficiently satisfactory to refer the whole, to that decisive battle, which shall terminate the present administration of providence and grace, and prepare the world for the last and most glorious dispensation of the gospel on earth."

What have we here? I have heard of the dispensation of the Law, and the dispensation of the Gospel, and have been led to believe that ians took the present to be the time of the Gospel dispensation. Here we are taught otherwise—that the present is the administration of *Providence and Grace*, and that the most glorious dispensation of the Gospel will not commence till after "that decisive battle." This article of belief is a new discovery in ianity; shortly it will be discovered is not yet come, and will not come till after the decisive battle!

"It is intimated in scripture that the success of the Messengers in the conversion of the Jews shall be extraordinary and rapid. 'They shall run to and fro, and knowledge shall be increased.' Ignorance and infidelity shall yield to the powerful influence of the gospel. New born desires and united endeavours shall be produced of returning to their own land and of submitting themselves to Jesus their king. They shall commence their journey powerfully aided by the very nations that formerly despised and oppressed them."

The whole verse, of which the part is by our author misquoted, is, Dan. xii. 4. "And thou Daniel close up the words and seal

the book to the time of the end. Many shall run to and fro, and knowledge shall be increased."

This is the text, and the literal, obvious, and plain meaning of it is—"although there shall be many opinions broached of the time of the end, and although mankind will increase in general knowledge, none will discover the exact time of its coming till the end; for the same reason as is assigned verse 9th, because the words are "shut up and sealed until the time of the end"—but there is no intimation of missionaries or gospel—rather the contrary, as will in the sequel appear.

Our author proceeds, page 48:—

"The report of their advance, their numbers and their pious zeal, shall reach and alarm the churches of anti Alliances with infidel nations shall be formed, and they shall undertake an expedition with numerous forces to oppose the return and resettlement of the converted Jews in Judea. Their collected forces shall assemble near the eastern shores of the Mediterranean, at the ancient Megiddo, which from the destruction that shall follow, shall be known, for ever after with the addition of *charem*, a curse, by the name of Armageddon."

The report of whose advance? No doubt he means the converted Jews shall alarm the church of anti—And who pray are these anti ian churches, who are to oppose the return and resettlement of the converted Jews, and form alliances with infidel nations? Alas, our author does not tell us! and why not? To me it appears plain he could have pointed them out to us; and since he has not done it, it becomes our province to assist him through the difficulty.

In that epitome of history in futurity, in Dan. chap. xi. the angel, after informing Daniel of the destruction of Jerusalem, and the present captivity of the Jews, proceeds to inform him of the creation of a new religion, in these words, v. 36: "And the king will do according to his pleasure; and it will be extolled and exalted above all Gods, even concerning the God of gods there will be spoken marvellous things. And it will prosper until the indignation shall cease, for what is determined shall be done."

Explanation. By authority a new religion shall be established, and which religion shall be extolled above all former religions, even teaching blasphemies against God, who is above all; and this new religion shall prosper until the Messiah shall come, or until God's indignation against the Jews shall be ended.

to be the only religion of those who will live in the Holy Land, but he will be destroyed with an utter destruction, without salvation.
(*To be continued.*)

DEA'S LETTERS.

(*Continued from page 344.*)

LETTER XIII.

THE next prophecy cited by Matthew, as fulfilled in Jesus, is concerning the place of his birth, and greatness. The place referred to is in Micah, (1) "And thou Bethlehem in the land of Judah, art not the least among the princes of Judah: For out of thee shall come a governor, that shall rule my people Israel. (2) This is said to be the answer made to Herod by the chief priests and scribes, when he inquired of them concerning the place of the Messiah's birth; both he and all Jerusalem being troubled at the news published by the eastern wise men, of having seen his star in the east; by which they knew of the birth of the king of the Jews. (3) This is the account transmitted to us of this affair: but in this whole transaction there seems some things, not only very improbable, but even incredible.—Such as that Herod should gather the chief priests and scribes to ask such a question, and that they should return him such an answer.—That an extraordinary star should appear in the east; or that its appearance should be known to be a notification of the birth of a child in Judea.—That the wise men should take a long journey to no purpose.—That

are inclined to translate it as in the Bible, *pavilion*, then it would mean, "he will establish his head quarters." To this I have two objections. 1st. How in that case are we to understand and translate *לְהַיָּחָר* *Leyhar*, *to or for the glorious holy mountain*? We cannot say he shall plant the tents of his pavilion between the seas *to or for* the glorious holy mountain: if he is between the seas, he is *in or on* the glorious holy mountain, which is situated between them; and therefore the English Bible has it "*in the glorious holy mountain*," which is a false translation, the *Lamed* being a prefix, signifying *to or for*. 2dly. We shall be obliged to consider the word *בֵּיתֵן* Chaldaic, in which case only it is rightly translated *pavilion*; but the angel was speaking Hebrew, in which *בֵּיתֵן* means "*his ephod*." For these reasons I am firmly persuaded "*his ephod*" is the proper translation.

(1) Micah, ch. 5. v. 2.

(2) Mat. ch. 2. v. 6.

(3) Ibid. v. 1—4.

the star should make its appearance to people, who were no ways concerned in the birth of the king of the Jews, and not to the Jews themselves, who were the people chiefly interested.—That Jerusalem should be troubled at an event, which must have been a matter of great joy and comfort to them.(4) That an assembly of chief priests and scribes, should fix the place where their glorious king should be born, when it seems to have been an established principle among them, that they were not to know the place of the Messiah's birth.(5) Since, there have followed many pretenders to that character, without being born at Bethlehem, and lastly, that the star which the wise men had seen in the east, should again appear to them when they parted from Herod, march before them, and make a stand "Over where the child was;"(6) for no manner of purpose; since we hear no more of these wise men, nor of any use that was made of their journey. All which seems to be such a piece of extravagance, and such a continued series of impossibilities and incredibilities, as nothing can equal. For how could people, acquainted with the vast magnitude of the stars, (for wise they were,) think that one went before them, to show them their way from house to house; and since the star must necessarily have travelled from the east, where it first appeared, to Jerusalem, where the wise men again found it, for it was the same star(6) which guided them to the place where the child was. Why did not the star guide them directly from the place they set out from, to Bethlehem? For the guidance of the star from Jerusalem appears needless, since Herod had directed them before. Besides so extraordinary a phenomenon, must have drawn the attention of the whole city; and numbers of other people would have followed it as well as the wise men, had it been seen; but of this the story take no manner of notice. All the aforesaid considerations, make it probable, that the whole was invented to make way for the application of this and two other passages as fulfilled: For as this Gospel of Matthew's was written for the use of the Jews, and they believing that the character of the Messiah, could only be proved by prophecy: and finding none in the prophets applicable to him, according to their plain obvious meaning. Facts

(4) Luke, ch. 2. v. 10.

(5) John ch. 7. v. 27.

(6) Mat. ch. 2. v. 9.

were invented, to have an opportunity of introducing somewhat as fulfilled. This is only a conjecture of my own, but whether it was really so in fact or not, 'tis certain, this citation could never be any description of Jesus; the whole passage as it is in Micah, is, throughout, very justly and judiciously otherways applied; and every circumstance in the description, excludes Jesus from being thereby meant, or intended; since the person there spoken of, "Was to be a Ruler in Israel:" and further the prophet declares, "that this man shall be the peace, when the Assyrian shall come into our land, and when he shall tread into our palaces; then shall we raise against him seven shepherds and eight principal men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof; thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders. "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord," &c. See the whole chapter, and the impossibility of applying it to Jesus literally. For unless it be so according to its primary sense and meaning, it can neither be deemed to be fulfilled, nor produced to prove any thing.

One of the passages or prophecies, which is cited by St. Matthew, and said by him to be fulfilled, in consequence of the needless discovery made to Herod by the wise men, is the following and the next which the said Evangelist cites. It is from that discovery that he tells us, how that Joseph dreamed that an angel appeared to him, and ordered him to flee with the child and its mother into Egypt, which being done, he says, "that he was there till the death of Herod: that it might be fulfilled what was spoken of the Lord, by the prophet saying, Out of Egypt have I called my Son." (7) Which words are taken from Hosea, where they very evidently appear not to be prophetical, but to have relation to a past action, viz. The call of the children of Israel out of Egypt. The prophets words are, "when Israel was a child, then I loved him, and called my son out of Egypt." (8) So that this passage could not be fulfilled in Jesus's return, according to the literal meaning of it. Give me leave to observe, that Luke in all

(7) Mat. ch. 2, v. 15.

these things, contradicts Matthew. For according to him, they brought Jesus to Jerusalem, to present him to the Lord, and to offer the appointed sacrifice.(9) Where, "when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city of Nazareth,"(10) which if true, Matthew must be out in his whole narration.

The other passage or prophecy which I think to be cited by Matthew, and said by him to be fulfilled in consequence of the discovery which the wise men made to Herod, is the following, being the next cited by him, on occasion of the slaughter, which he says Herod made of the babes in Bethlehem, and the coasts thereof, from two years and under. "Then (says he) was fulfilled, that which was spoken by Jeremy the prophet, saying: In Rama was there a voice heard, lamentations, and weeping, and great mourning. Rachael weeping for her children and would not be comforted, because they were not."(11) This passage is taken from Jeremiah,(12) and it evidently and plainly relates to the sufferings of the ten Tribes, and their glorious return, according to its obvious literal sense; as is evident from the whole chapter. Indeed to apply "and they shall come again from the land of the enemy,"(13) to the slaughter of the babes, must appear to be a very great absurdity. This is so plain, that Father Calmet declares, "As to what St. Matthew says, that at the time when the innocents were massacred, the accomplishment was seen of this prophecy by Jeremiah; 'a voice was heard from Rama,' &c. It is our opinion, that the primary sense of this prophecy, relates to the carrying away of the ten tribes into captivity; and that St. Matthew accommodated it to the circumstances in question."(14) And in another place 'tis said, "St. Matthew hath made an application of this passage, of the mourning of Rachel to the massacre of the infants of Bethlehem by Herod. But it is plain, that that was not the literal and historical sense of this passage of Jeremiah,"(15) so that this is not literally to fulfill the prophecy.

I am confirmed in my conjecture, that the story of the wise

(8) Hosea ch. 11, v. 1. (9) Luke ch. 2, v. 21, 24. (10) Ibid. v. 2, ch. 39.
 (11) Mat. ch. 2, v. 16, 18. (12) Jer. ch. 31, v. 12. (13) Ibid. v. 16.
 (14) Calmet's Diet. on the word Innocence.

men, was invented, to usher in the accommodation of the three last cited prophecies, and citing them as fulfilled by way of allusion, from Luke's silence in all these matters; and his giving a very different relation of things. For he is entirely silent as to the story of the wise men, and the star which appeared to them, and was their guide; and in its place, substitutes the story of the shepherds who kept watch;(16) to which you may turn for your edification. I have observed before, his differing also concerning the journey to Egypt. So, neither does he make mention of the massacre of the innocents by Herod; which to do him justice he could not consistently have done. Because Jesus was born when Cyrenus was made governor of Syria, that is long after Herod's death.(17) Judea (as Josephus observes) being already annexed to Syria, "For it was Cyrenus's province to tax and assess those people, and make seizure of the money and moveables of Archelaus."(18) It was on this occasion, that Joseph and Mary went to Bethlehem to be taxed, "and so it was, that while they were there, the days were accomplished, that she should be delivered, and brought forth her first born son;"(19) so that it is a grand mistake, to place the birth of Jesus under Herod. But had he been born in Herod's life, it must appear very surprising and incredible, that none-but Matthew should relate this most barbarous and inhuman act. Josephus is very circumstantial, and very particularly describes the cruelties, which this barbarous king committed; and yet says not a word concerning this bloody deed; which he would most certainly have related had it been true. For he was never sparing of his character. It is mere trifling to pretend, as some do, that Josephus purposely concealed this butchery, to avoid giving countenance to the Evangelist.(20) For supposing he had recorded it, it could only prove, that Herod was grown jealous, from the information given him: but it could never be a proof, that the king, which the Jews expected as Messiah, was really born. Because the proof of this, must have depended (not on the information, and slaughter which ensued, but) on the accomplishment of those things, which he according to the prophecies

(15) Calmet's Dic. on the word Rama. (16) Luke, ch. 2, v. 8, 20. (17) Ibid. ch. 2, v. 2. (18) Basn. Jos. Ant. B. 18, ch. 1. (19) Luke, ch. 2, v. 4, 5. (20) Universal Hist. vol. 10, p. 495.

was to perform. But surely they cannot, and dare not tax St. Luke, with having any such design; yet 'tis plain, from his placing the birth of Jesus, when Cyrenus was governor of Syria; (that is, when Judea was made a province of his government, which happened after the death of Herod) that Jesus, could not be born during his reign. And the argument in this particular of Josephus and Luke's, together with the silence of this Evangelist in all these affairs, and his never mentioning any thing to have happened under Herod, is equal to a demonstration, against the facts as recorded by Matthew. (*To be continued.*)

STRICTURES ON ISRAEL'S ADVOCATE.

From Israel's Advocate, Vol. 2, No. 7, p. 110.

"The Jews, you know, hate the ians, but with a hatred ten times as cordial, if possible, do they hate the Jew who, forsaking the tradition of the elders, unites himself with the ians."

ה' חצילה נפשי משפת שקר מלשון רמיה: מה יתן לך ומה יספך לך לשון רמיה:

"Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. What shall be given unto thee? or what shall be done unto thee, thou false tongue?"

Of what use or purpose, and of what spirit is the foregoing? The whole paragraph is intended to extol the usefulness of the mission of Wolfe, in Palestine, and directly contradicts the assertion that Jews hate ians, or even Wolfe, who has not only forsaken the tradition of the elders, but even the written law of Moses. The whole paragraph runs thus:

Again, look at the unparalleled success which has attended that noble champion of the Jews in the East. Whose spirit is not animated, while perusing the journal of the indefatigable Wolfe, the Jewish Missionary, now labouring in Palestine? Who can resist tracing him, with the most intense interest, as he piods along from city to city, from house to house, from individual to individual—almost continually we may witness him thronged by an inquiring multitude. The Jews, you know, hate the Christians, but with a hatred ten times as cordial, if possible, do they hate the Jew who, forsaking the tradition of the elders, unites himself with ians. And yet here we see just such a man, whom many seek, and whom multitudes follow, not as the Gadarenes did the Saviour of sinners, beseeching him to depart out of their coasts, but begging him to stay a little longer. And not only this, but witness the thirst they display for inquiry, from the Rabbi, who leads in the synagogue, to the brawling mendicant who prowls in the streets. They all want to be taught; they all want to read; and what do you think they want to read? Why, it is that book which, five or six years ago, they would not dare to touch for fear of pollution—even the New Testament of our Lord and Saviour Jesus Christ."

Then they do not follow him in hatred, wishing him to depart out of their coasts, but rather in love, begging him to stay a little longer; and this is not done by an isolated individual, but by all, "from the Rabbi who leads in the synagogue, to the brawling mendicant who prowls in the street." Does this show that the Jews hate ians, that they hate Wolfe with a ten-fold ha-

tred? Does it not forcibly prove the very reverse? Does it not prove that they neither hate ians nor ianity, nor even the apostatized Jew, who has united himself to ians? And what do they want? Do they ask him to meliorate their condition? to give them farms? to set them to work? to provide them with asylums, manufactories? No—nothing of all this. They thirst for inquiry; “they all want to read the New Testament.” Your precursor formerly charged them with having hostility to the religion of Jesus.—I then told him, p. 7, vol. 1, he would be obliged to fritter away that charge, and behold, here you in fact contradict it; they appear to have no hostility to the religion of Jesus, but, from the Rabbi to the mendicant, all are inquirers, and wish to read the New Testament. Are you not then ashamed of the wicked, unfounded charge you bring against them, that they hate ians? What must be the effect upon the reader, suppose him to be a Jew? Knowing the falsity of the charge made against himself, and feeling an abhorrence of the foul and dangerous calumny, will it not cause him to despise the production, and even think ill of the society, whose mouthpiece it is? Will he have patience to examine any arguments produced for his conviction, if brought forward by a foul calumniator of his people? Will he believe any of the assertions and protestations of love made by the Advocate and its correspondents, when he sees, as he certainly must see, the apparent intention of raising a persecution against his people? Will he not think it is the sole intention of the A. S. in their paper, to be the Adversary of Israel, instead of the Advocate.

On the other hand, suppose him a ian, such as are members of the auxiliary societies, he will believe and deplore the calumny, and in his turn repay hatred with hatred, when he meets with a Jew, he will act the hypocrite towards him, and, believing he holds communication with an enemy, he will be suspicious of him; he will teach this enmity to his children, and thus cause a perpetuity of enmity, where, if not love, there ought at least to be a friendly intercourse, which is rendered impossible, because the ian's mind is soured and poisoned against the Jew.

Thus ian priests, pretending love for the Jews, have ever soured the mind of their poor flocks, against their innocent Jew neighbours, causing all the persecutions that have occurred from the first establishment of ianity to the present day: and this I fear is inherent in the spirit of ianity; it must be deplored, but I fear cannot be altered. Truly may we say, “They hate my soul without a cause,” &c. I verily believe it is a chief prop of the ian religion.

THE JEW;

BEING A DEFENCE OF JUDAISM AGAINST ALL ADVERSARIES, AND PARTICULARLY AGAINST THE INSIDIOUS ATTACKS OF ISRAEL'S ADVOCATE.

VOL. II. 7th month, TISHRI, SEPTEMBER, 5585. NO. 6.

Examination of the XVIIIth Chapter of Isaiah, or rather, a Review of a pamphlet, called Isaiah's message to the American Nation," by John M'Donald, A. M. of Albany.

(Concluded from page 350.)

In our last, we have shown who the person, called by our author, Anti is; we have seen Ezekiel calls him by name, "Gog," and the same prophet designates who and what he is to be; to wit: "Nasi Rosh." Emperor of Russia; and from Daniel, it appears, he is to become the head of endom, the head of that kingdom which exalts and extols itself above all Gods, which speaks marvellous things, (Blasphemies) against the true God, which teaches the worship of MAHUZEM the most strong ones, combined with a strange God; there yet remains to be shown what our author, intends by "The Churches," who he says, page 48, are to "form alliances with infidel nations" are. Ezekiel chapter xxxviii. 6th tells us, "Gomer and all his bands; the house of Togarma of the north quarters, and all his bands; and many others. Now Gomer appears, Genesis chap. x. 2d. to be the brother of Magog, Meshech, and Tubal. The bands, or children of Gomer, verse 3d, are Ashkenaz, (the Germans) and Riphaz (the Galls or French,) and Togarma, (the Turks.) Thus, Ezekiel does in truth tell us that the Germans and French are to be with him. These then are what our author calls the anti ian churches! and the only reason that Togarma (the Turk,) is particularly mentioned, "the house of Togarma, of the north quarters," is this: The Germans and French being ian nations, are reckoned under the general head, Gomer, but Togarma (the Turk) being Mahomidan or as our author calls them Infidel, the spirit of prophecy particularises them, "the house of Togarma, &c." and this is consonant with Isaiah, lxvi. 17, "They that sanctify and purify themselves in the gardens, and after go apart with a female." That is the Mahomidans who use continual ablutions, and

after this washing go to their concubines, yet think and account themselves clean. "And the eaters of swines flesh, the creeping things, and the mouse." The ian nations who eat all those things, but Mahomidans do not, still they "shall be consumed together saith THE LORD," both ians and Mahomidans. Joel informs us generally ALL nations. Joel chap. iii. 2. "I will also gather ALL nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land;" So also Zachariah, xiv. "I will gather all nations to battle." So also Zaphaniah iii. "For my determination is to gather the NATIONS, that I may assemble the kingdoms to pour upon them my indignation, *even* all my fierce anger: for ALL the earth shall be devoured with the fire of my jealousy." From this it appears all nations will be there; that this army of Gog is to consist of every nation, which made a part of the Roman Empire, together, with Meshech and Tubal (the Russians.)

"Their collected forces shall assemble near the eastern shores of the Mediterranean, at the ancient Megiddo, which from the destruction that shall follow, shall be known, for ever after with the addition of *chirem*, a curse, by the name of Armageddon."

This is not according to the prophets; according to them, the place is to be the valley of Jehoshaphat, (see Joel iii 2.) on the east of Jerusalem, and not on the shores of the Mediterranean sea, not at the ancient Megiddo, and the name of the city is not to be CHAREN MEGIDON, but HAMONA. Ezekiel xxxix. 16. "and even the name of the city shall be called HAMONA," (*the multitude.*)

With the wild, incoherent ravings of John the revelator, I may not trouble myself, ians themselves, do not understand him; there is no doubt design to be discovered throughout, it is certainly an enigma, but whether a serious work written in favour of ianity, or a satire thereon, none can tell: the whole being figurative, and as I have elsewhere said, may mean any thing, no part thereof, being explained by John, into language which can by any possibility be considered literal. The name and number of the beast of St. John, mentioned Revelations xiii. 18th, "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six;" has been by different writers, differently explained. One would have it with sufficient plausibility to signify BONAPARTE. Another shewed as plainly it might mean, LOUIS XVI. While A Correspondent makes it out in Hebrew to be, *יֵשׁוּעַ נָצְרִי* (Jesus of Nazareth.)

which, according to the well known method of computation, common among Hebrews, counts by letters, thus, י 10, ש 300, ו 6, נ 50, צ 80, ר 200, י 10, making together, 666. And according to the Revelations, chapter xiii 1. this beast had seven heads: ישן נצרי *Jesus of Nazareth*, consists of seven Hebrew letters. י 1, ש 2, ו 3, נ 4, צ 5, ר 6, י 7, "and ten horns," or upper parts; and the upper parts of the letters of this name, ישן נצרי *Jesus of Nazareth*, in Hebrew, are exactly of that number; the י has 1, ש 3, ו 1, נ 1, צ 2, ר 1, י 1, making together ten horns, "and upon his ten horns, ten crowns." According to the ancient method of writing Hebrew manuscripts, and which is in some manuscripts of the present day also used, the tops of the Hebrew letters have כתרִים *KYTOREM crowns*; thus,

ישן נצרי

so that according to this correspondent, the beast with his heads, horns, crowns, name and number, is JESUS OF NAZARETH. To all this may be added, it is the number of a man, as says the Revelator, chap. v. 18, but being accounted by ians the name of God, it is therefore called the name of BLASPHEMY.

I say not this, giving it as my opinion, that such was the meaning and intention of John; for this would be making the revelations a satire on the ian religion. (And there are many ians, even of the ancient Fathers, who would not receive this book; it has but lately, as it were, been admitted into the ian canon of scripture;) but rather to show that no dependence is to be placed on it as Prophecy, or the predicting of future events; It being written in such language, as will in every event, apply either in favour or against ianity. I shall therefore, pass over every thing our author says of John, as counting nothing. Neither will I take a thought concerning that which was not revealed to the prophet Daniel, the sealed period, when the end of wickedness and trouble is to take place. It is known to God only, sealed up among his treasures. Deuteronomy xxxii. 34. "Is not this laid up in store with me, and sealed up among my treasures?" But proceed to the review of verse iv. page 54.

"Then, thus did JEROVAN say to me, I will now sit still, and I will now look intently from my habitation, like serene heat after clear sun-line, and like a dewy cloud in the heat of harvest.

"NOTES AND ILLUSTRATIONS.

"[Then, thus did JEROVAN say to me.] This verse presents a new subject delivered in a new mode of revelation. The contents of the three first verses were submitted to the eye of the prophet, and accompanied with explanation by the voice of God. They were fitted for vision as peculiarly affecting and pathetic. The subject of this verse is more abstruse and mysterious, and less suited to the public ear; it is therefore spoken in confidence to the prophet himself.

Here again we are to have a new subject, and "a new mode of revelation." This alone must assure us, that our author's explanation is incorrect; he cannot preserve the context. The second verse is a new scene. The third a new scene, and a new subject. The fourth verse presents a new subject, delivered in a new mode of revelation. Of the fifth, he says, page 70, "this is a new subject, forming part of the general vision," &c. but "the revelation stops," &c.

Thus is it ever with all such, who would make emanations in the unerring word of truth, or new translations, without a sufficient knowledge of the original language; such alterations made to suit their own purposes, "are not always improvements." * The Hebrew is,

כי כה אמר ה' אלי אשקוטה ואביטה במכתי כחם צח עלי-אור
בעב טל כחם קציר:

Translation. For thus THE LORD said unto me, when I shall be stilled, I will attend to my prepared, meaning, when I shall have rewarded the Gentiles for their enmity and persecution of the Jews; then will I attend to the great, the glorious reward of my people, for their unparralleled sufferings in my cause. Surely none will stand up against me that אשקוטה does not intend rest from war, from enemies, from trouble, let one example suffice, והארץ שקטה ממלחמה

והארץ שקטה ממלחמה. And the Land rested or was quiet from WAR, Josh. xi. 30. Or that it is future, example לא אשקוט

I will not rest or be quiet. Isaiah xii. 1. But our author translates it present. "I will now take my rest;" and he explains it: "The word now is introduced, as expressive of the emphatic letter added to the verb in the original," allowed, the וָאָז in the original is called קָרָן redundant, but does it not emphatically make the word future? and is it not put there for that very purpose, to show that now is not meant, but in some future time, when I shall be at rest? If our author had read Jarchi, he would have found his explanation to be מְשָׁלֵם

שכרו של עשו אשקוט מכל עסקי ואביטה במכתי להטיב לו

After paying Esau his wages, I will turn from all my affairs, and attend to my prepared to do him good. And this is agreeable to my explanation of the text. Although, perhaps, our author did not know what to make of it, for he neither knew Esau ment the ians, nor my prepared the Jews.

"From my habitation," what a perversion the word is במכתי its root כן to prepare, מכין a prepared מכתי my prepared במכתי

* Vide, Introduction, page, viii.

to, or towards my prepared; and not "from," which ought to have been מִמְּכוֹנִי MYMECHONEE. "Like serene heat after sunshine." The original is, כָּחַם צֶה עָלַי אֹדֶר as clear heat upon the herbage.

This is the true, the literal translation; and it means, as the clear heat forwards the ripening of herbs; so will my attention have a like effect to mature the happy state of my prepared people Israel. "As the cloud of dew in the heat of harvest." As moisture and warmth causes a quick flourishing growth of the herbage, so will I cause the nation of Israel, my prepared, to come to its acme suddenly.*

Wishing to finish the subject. I proceed to verse 5.

"But while the harvest was passing away, when the bud had become perfect, and the blossom had changed into the juicy grape: He cut down the luxuriant branches with pruning hooks! he removed the standard vine! he cut in pieces!"

כִּי-לִפְנֵי קָצִיר כָּתֵם-פָּרַח וּבִסֵּר גַּמֵּל יִהְיֶה נֹצֵה וְכֹתֵה הַזֹּלָלִים
בַּמְזֻמְרוֹת וְאֵת-הַנְּטִישׁוֹת הַסִּיר הָהֵן:

For before the harvest, when the budding is finished, and the sour grape shall be striving to ripen, he will cut off the sprigs with pruning-hooks, and the branches will he pull out, and chop off.

Explanation. For before Gog and his Allies will have ripened the execution of their plans; but still, when they are perfectly formed; as the grape is before harvest, large, full, but not ripe; that is, before they will have executed their purpose, their intention of destroying the Jews, when their views will be perfectly apparent, "He will cut off," he will execute Judgment on Gog and all his hosts. But our author translates, לִפְנֵי קָצִיר LIFNY KATSEER *While she harvest was passing away.* Which the word LIFNY, will not allow of, it signifies *Before* or *In the presence of*, Before they execute their ultimate designs on the Jews: or at most, while they are in the act of executing them. But as our author has it, it would intend, when they had nearly accomplished the destruction of the nation.

"He will cut off the sprigs with pruning hooks, and the branches will he pull out, and chop off."

As before, when the plans of Gog and his army, are nearly ready for execution, he will destroy the tender sprigs with his pruning hooks; he will destroy Gog and his immediate army on the spot, and even the out spreading branches, the supporters, or luxuriant Lords,

* So says Jarchi, and he gives example ii. Kings iv. 39 לְלֶקְטָמָרִית LYLAKHT MOROTH to gather herbs. To which I would add טַלְעָה טַלְעָה TALLECHA. *Thy dew is the dew of herbs.* Isaiah, xxvi. 19.

spiritual and temporal, will also be put down, chopped from the stock of the vine. I would notice here, that the vine itself is not molested; only the sprigs and branches are to be destroyed, the stock is left to produce better fruit: nothing is to be destroyed except **החללים** HAZALZALEM, the sprigs, which are close to the vine, and **הנטישה** HANTERSHOTH, the out spreading branches: the vine is only left bare, the bad growth is taken from it and destroyed; given up to the ravenous birds of the air, and beasts of the forest to prey on! The rulers, and clergy, either those who stay near home, or those who spread out on missions, and armies, drawing their support from the vine: those alone are doomed to destruction; but the stock, the vine itself, the nations of the world, are no otherwise threatened. But our author will have the whole vineyard is to be rooted up, he translates, "he removed the standard vine," he says, "It is designed to represent complete destruction of the vineyard. Nor root, nor branch of these degenerate plants, shall ever after, encumber and pollute the ground, He cast them out of the vineyard." Is it not then apparent, he did not keep a steady eye on the prophet," neither "in his manner, nor in his expression as he promised to do.* Our author translates **הנטישה** HANNETESHOTH, the standard vine. I am bold to say he can find no example to warrant the translation. The root of the word is **נטש** NATASH, and means: 1st, to leave; forsake; relinquish; permit, &c. 2d, to spread. 3d, a branch; because it spreads. example: **נטישתך** NYTESHOTHAIYECH, thy branches are gone over the sea. Jeremiah, xlviii. 32.

"VERSE 6.

"They abandon them, promiscuously, to the eagle of the mountains, and to the beasts of the field. On HIM the eagle of the mountain is gluttoned, even on him all the beasts of the field insultingly riot."

The parts of this verse, erroneously translated, are 1st, the word **יָעִזּוּ** YINGAZYBU, they shall be forsaken. The word in the original is plural, and future: and he speaks of the army of Gog which will not receive burial for twelve months. And the word **עֵלִיץ** HYLAV, translated by our author, on HIM, should have been on it; also, the word **עֵיט** AYET, translated by our author, eagle, should have been bird of prey; any bird of prey is called AYET. Ezekiel xxxix. 4. **לְעֵיט צֶפֶר כָּל כְּנָף** LYAYET TSEPAR KAL KANAF, to all kinds of Ravenous birds. The remark of our author, page 81, "Every Hebrew scholar knows, that this language has no appropriate present.

* Introduction. page vi.

and strange as it may seem to those unacquainted with the original languages, their future performs this office, not only with sufficient precision, but with peculiar significance and force," shews the various reading of our learned author, and his complete knowledge of the language. The Hebrew has no appropriate present! We will examine the word as it occurs in the lexicon,

AZAV, to leave; forsake; take away, &c. Examples:

כי עזב בגדו That he had left his garment. Gen. xxxix. 13.

מדתו עזב בית האלקים Wherefore is the house of God forsaken. Nehem. xiii. 11.

והארץ תעזב The land also shall be left of them. Levit. xxvi. 43.

המון עיר עזב The multitude of the city shall be forsaken, Isaiah, xxxii. 14. Thus we find that,

עזב AAZAB, is past. עזב EYZAB is present, עזב AUZYB עזב EWZAB is future.

I must beg leave to apply to our learned author, what was said of M. Voltair, on the same subject, "We must forgive such little grammatical slips in a great man." The Hebrew has no appropriate present!!" says our author, and so said Voltair, "The Hebrews never had but two moods for the verbs, the past and the future; the other moods are guess work." (Toleration,) To which the facetious authors of the Jews letters, have observed, "a real grammarian would have said two tenses; for the past and the future are tenses, not moods." "To which may be added," says David Levi, (preface to *Lingua Sacra*,) "that the Hebrew has a present tense also, which is the participle of the present, called, **בְּנוּנִי** BENUNI, "Intermediate, i. e. between the past and the future." And in his grammar, prefixed to *Lingua Sacra*, page 182, speaking of the tenses he says.

"Second, **בְּנוּנִי פִּעּוּל** BENUNEE PANGAL, the present tense, as it shews the action to be begun, and yet continues, and is therefore called BENUNEE, i. e. intermediate, between the past and the future. There is likewise **פִּעּוּל** PANGUL, called also, BENUNEE, and which is the participle of the preter and the present, and partakes of the nature both of a verb and an adjective."

I now take my leave of this wonderful message to the American Nation, and offer this review thereof, to the reverend republishers of that work for their consideration. They certainly are a body of most learned DIVINES, and theologians! reared in the schools of the pro-

phets, [Universities,] of the United States! And well capable to support *their* work! (since by promulgating they adopt, and it becomes theirs;) No doubt they will defend the work! *Nous Verons.* EDT.

DEA'S LETTERS.

(Continued from page 365.)

The next citation made by Saint Matthew, and said by him to be fulfilled, is the following. "And he came and dwelt in a city, called Nazareth, that it might be fulfilled, which was spoken by the Prophets, He shall be called a Nazarene."* But as none of the Prophets declare any such thing, or have any such passage, nothing could thereby be literally fulfilled: for his dwelling in the city of Nazareth, could not denominate him a Nazarite; because this term denotes a person's being under a particular vow; † and none could be called by that name unless they were actually under the vow. Commentators puzzle themselves, and are at a loss to find out the place referred to, to make out the fulfilling mentioned by the Evangelist: to this end they have recourse to, and make such shifts, as shews their perplexities: the reading of which has often made me smile. As I am only shewing that the passages, or prophecies, said to be fulfilled in Jesus, are not literally applied; and none pretending that this is literally fulfilled; it is not my place to take notice, or make any remarks on what they say concerning this passage. But the solution of Doctor Echard, is certainly very curious, who after relating Jesus' return to his former habitation, adds, "which being a mean and despicable place, it afterwards gained Jesus the reproachful title of a Nazarene, according to the aim, and turn of several prophecies, as St. Matthew observes." ‡ But here the Doctor is mistaken, for the title of Nazarene was honourable, being the term, by which those under a special and religious vow were called, and which none despised, nor was it given by way of reproach. This he very well knew, as also, that his dwelling in Nazareth, could not denominate him to be what he was not, a Nazarene, or Nazarite: for we never heard that he was under that vow. Had the Evangelist cited, as fulfilled, any particular passage, declarative that Jesus should dwell in the city of Nazareth, he might then have called him Jesus of Nazareth, but to call him a Nazarene, because he dwelt in Nazareth, and for such circumstances, to say the prophecies are fulfilled, seems very extraordinary. §

*Mat. ch. ii. 23. † Consult the vi. ch. of Num. ‡ Ecclesiast. Hist. vol. i. p. 7
§ Dea argues, as supposing Nazarene to be the feminine of Nazarite.

The next citation made by St. Matthew, concerns the preaching of John. "For this is he, that was spoken of by the Prophet Isaiah, saying: The voice of one crying in the wilderness, prepare ye the way of the Lord, and make his path straight."* But the context of the text from whence this citation is taken, very evidently shews, that John was not the person spoken of. For it says, "Comfort, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord hands, double for all her sins."† Which verses preceed that, cited by Saint Matthew. Now what comfort it was that John brought to the Jews and Jerusalem, has not yet been made out. How could their warfare be accomplished, when the greatest vengeance was at that time to be poured out? how could their iniquities have been pardoned? when it is said, that at that very time they contracted the highest guilt? Or how could the Prophet declare that they had received double, for all their sins, when the greatest punishment was still to be inflicted on them? From which circumstances in the prophecy, it is plain that this passage is not literally cited, at least not literally fulfilled. For the prophecy is according to its plain obvious meaning, declarative of times and circumstances, entirely different from those which came to pass at that time, therefore it could not relate to John.

The next citation made by St. Matthew, is to prove that Jesus' removal from Nazareth, and settling at Capernaum, was foretold, "This Jesus did, that it might be fulfilled, which was spoken by Isaiah, the prophet, saying.

Matthew, chap. iv. 15.

"The land of Zebulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles: the people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up."

Isaiah, chapt. ix. 1.

"Nevertheless, the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulon, and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

I have put the citation and text in different columns, that you may see the difference. The Prophet's plain meaning is, to declare the joy which the inhabitants of those regions should have, in the midst

* Mat. ch. iii. 1—3. † Isaiah. ch. xl. 1—2.

of their sorrow and affliction, occasioned by the army of the king of Syria; which was to be totally vanquished and they delivered from their dreadful enemy; which event, relates no more to the removal of Jesus from one place to another, than it does to your removal from London, and dwelling in Naples.

The next prophecy cited by St. Matthew, and said to be fulfilled by Jesus is the casting out devils, and healing all the sick. His words are: "When the even was come, they brought unto him many that were possessed with devils, and he cast out the spirits, with his word, and healed all that were sick; that it might be fulfilled, what was spoken by Isaiah, the prophet saying: himself took our infirmities and bare our sicknesses,"* which citation, thus said to be fulfilled, is this: "Surely he hath borne our grief, and carried our sorrows."† Now, whoever can, from this passage of the Prophet, draw a sense, importing, the casting out devils out of mens bodies, and the healing of sicknesses, must do it by the help of some uncommon rule, or art, to us unknown; for, literally, it can mean no such thing. But supposing it did mean, that a person should cure the sick, and cast out devils, and that it was really fulfilled by Jesus' performing those cures literally, must it not upset some peoples reasoning, who extends the same passage to the cure of sin, and spiritual infirmities, by his death; for if it be fulfilled (litterally I mean) in the one case, then it cannot be litterally fulfilled in the other; And the pretending it to mean spiritual cures, must of course, be contrary to St. Matthew, who says the passage was fulfilled by those bodily cures. I think Doctor Echard seems to have been sensible of this, and therefore says, (by what authority, I know not,) that it was, "in some measure accomplishing the prophecy of Isaiah, which says, he took our infirmities upon himself, and bore our diseases,"‡ Now I wish the learned Doctor had told us by what rule or means, he found this out in the Prophet's saying, not infirmities and diseases, as he does, but grief and sorrows. He ought also to have told us the reason why it was only "in some measure accomplished," and not actually fulfilled, as the Evangelist, (who I suppose knew as much of the matter as he) says it was. For if it was not actually fulfilled, it must be absurd in St. Matthew to say it was, and proving it by referring to the passage, which he could only do with that intention. For otherwise how shall we know from the use of that term, and from the citing or referring to a passage, said to be fulfilled, whether it be so or not?

Is not this striking at the authority of the Evangelist? Thus much

* Mat. ch. viii. 16—17. † Isa. ch. liii. 4. ‡ Eccle. hist. vol. i. page 89.

for this passage, which let them settle it in what manner they will, it is not certain, that, "he hath borne our griefs and carried our sorrows," can ever be fulfilled by casting out devils, and curing diseases, I mean literally; for as to fulfilling in a different sense, I have nothing to do with.

The next citation made by St. Matthew, is, when Jesus, in order to persuade the people to believe that John was Elias, says, "and if ye will receive it, this was Elias which was to come."* The promise and purpose of Elias' coming you will find in Malachi: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse."† This was a great and glorious work, which that great Prophet was to be sent to do, and be employed in; and it should not be wondered that the Jews on a promise so express, should found the hope of Elias, or Elijah's coming for this so desirable and beneficent a purpose; at least those, who on another occasion, do firmly believe, that not only Elias, but Moses too, did really come down from heaven in a bodily shape; (for how otherwise could the Disciples know it was them, or to what end should they desire to build a Tabernacle for their abode?‡) to answer no purpose at all that we know of, ought not to be surprised at their having such hopes: but be that as it will, thus much is certain, Elias or Elijah was promised to be sent, that is, a person who bore that name, and was so called; consequently, neither John, nor any other person's coming can be deemed a literal fulfilling of the promise.

The next citation made by St Matthew, and said by him to be fulfilled by Jesus, is the cures that he wrought on the multitude of his followers, and his charging them not to make it known; "all this happened," says Saint Matthew, "that it might be fulfilled, which was spoken by Isaiah the prophet saying; behold my servant whom I have chosen, my beloved, in whom my soul was well pleased, I will put my spirit upon him, and he shall show judgment to the gentiles, he shall not strive nor cry, neither shall any man hear his voice in the streets; a bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory, and in his name shall the Gentiles trust."§ This citation is made from Isaiah,§ with some difference, particularly the last sentence, "and in his

* Mat. ch. xi. 14. † Malachi ch. iv. 5—6. ‡ Mat. ch. xvii. 1—4. Mark ch. ix. 4—5. Luke ch. ix. 30—33. § Mat. ch. xii. 15—21. ¶ Isa. xlii. 1.

shaking in the land of Israel. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother; and I will plead against him with pestilence, and with blood, and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone." This will be the army then, and this will be the encamping "about my house because of the army;" but after this army is destroyed, no stranger will pass through them any more: then will be the time of which the prophet spoke; "Shout O daughter of Jerusalem," then will the Messiah come, but not before, that is the time spoken of by all the prophets.

The prophet Joel thus speaks of this: "For behold in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land; and they have cast lots for my people, and have given a boy for an harlot, and sold a girl for wine that they might drink. — Proclaim ye this among the Gentiles; prepare war wake up the mighty men, let all the men of war draw near, let them come up!—Let the heathen be wakened and come up to the valley of Jehoshaphat for there will I sit to judge all the heathen round about.—The sun and moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion and utter his voice from Jerusalem, and the Lord shall be the hope of his people, and the strength of the children of Israel; so shall you know that I am the Lord your God, dwelling in Zion, my holy mountain. Then shall Jerusalem be holy, and there shall no strangers pass through her any more." Joel, ch. iii.

Here then we have of the army again, they are to come to the valley of Jehoshaphat that is out side of Jerusalem, and there will they be judged, he makes use of the same language as the text in Zachariah, "No stranger shall pass through them any more." Zachariah says "I will encamp about mine house because of the army." (Now the scite of the house is in Jerusalem, joining to Zion.) Joel says, "The Lord shall roar out of Zion, and utter his voice out of Jerusalem." There cannot be the least doubt, that Joel, Ezekiel, and Zachariah, treat of the same subject, the same time, the same army, the same deliverence, the same help, and the same salvation.

Isaiah also sings of the same time, and the same subject, chap. x. 33, to the end of chap. xii. "Behold the Lord, the Lord of Hosts,

shall lop the bough with terror, and the high ones of stature shall be hewn down, and the haughty shall be humbled.—And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots —He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.—The wolf also shall dwell with the lamb, and the leopard shall lye down with the kid, and the calf and the young lion, and fatling together, and a little child shall lead them. The cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the adders den; they shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in *that day* shall be a *root of Jesse*, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.” And it shall come to pass *in that day*, that the Lord shall set his hand again the second time, to recover the remnant of his people; again, he shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth.” And at the end of the twelfth chapter he says, “Cry out, and shout thou inhabitant of Zion, for great is the holy one of Israel in the midst of thee.” Isaiah here virtually gives us the same information as the rest of the prophets do; he tells us that the high ones shall be brought down, that the Messiah will come, that Judah and Israel will be gathered together, that all nations will be brought into subjection, to God, and to his annointed, and that the kingdom or reign will be a reign of peace, and that this will all happen *in that day*. Moses, in Deuteronomy,—the same; “For the Lord will judge his people, and repent himself for his servants; Rejoice O ye nations with his people, for he will avenge the blood of his servants, and will render vengeance on his adversaries, and will be merciful to his land, and to his people.”

The prophecy of Balaam, recorded by Moses, must not be forgotten, Numbers xxiv, 17, “I shall see him, but not now, I shall behold him, but not nigh: there shall come a star out of Jacob, and a sceptre shall arise out of Israel, and shall smite the corners of Moab and *conquer* all the children of Seth” From this prophecy it appears that the Messiah is to conquer all the world, for there lives no one on earth, who is not a child of Seth; and this is consonant with the prophecy, “And his dominion shall be from sea to sea, and from the river to the ends of the earth;” also, Isaiah ii. 2. “And it shall

come to pass in the last days that the mountain of the Lords house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem; and he shall judge among the nations." So that this kingdom is to be universal, Dan. vii. 26—27, "But the judgment shall sit and they shall take away his dominion to consume and destroy it unto the end, and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Isaiah, xlii. 4, "He shall not fail nor be discouraged till he have judgment in the earth; and the isles shall wait for his law.

Thus it appears plain, that when all this does happen when all will be perfect peace in Israel, then will the Messiah come, and then they will "not hurt and destroy in all my holy mountain;" is it possible then, that Jesus of Nazareth can be the Messiah, when his coming was ushered in by the murder of the innocent children of Bethlehem and the coats thereof? that does not look like the peaceful kingdom foretold. Was that peace or trouble, what is it? Now it says plainly *in that day*, in the day when all shall be peace, then it will happen, but the day wherein Jesus of Nazareth is said to have lived was not a day of peace in Israel; again, "and his rest shall be glorious," he is said to have died the death of a malefactor; can this be said to be a glorious rest? I, or any other unprejudiced mind would say, this is rather inglorious, the very reverse of glorious. The prophecy says "with the breath of his lips, shall he slay the wicked." Did Jesus of Nazareth do this? according to the account he slew no body, but was himself slain by the wicked; how then could he have been the Messiah? Let us continue the prophecy or prophetic account. "And it shall come to pass *in that day*, that the Lord will set his hand again the second time, to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the sea, and he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth; the envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim; but they shall fly upon the shoulders of the Philistines towards the west, they shall spoil them of the east together. they shall lay their hands upon Edom

and Moab, and the children of Ammon shall obey them." Isaiah xi. 11, &c.

All this was to happen, and will happen, "come to pass *in that day*," that is in the day of the Messiah, now has any of this at all come to pass? has not the very reverse of this come to pass? In the day you speak of, nothing of this kind happened, or came to pass; when Jesus of Nazareth is said to have been in the world, no, even to this day, Judah is dispersed, and more dispersed than they were in the time, said to be the time he was in being, he has made no conquest of Moab, and the children of Ammon do not obey them, Ephraim is yet behind the dark mountains. Our knowledge of geography will not even allow us to make up our minds with certainty, to say where Ephraim is, or whether he exists at all: how then I ask, could Jesus of Nazareth have been the Messiah? when his day is past eighteen hundred and twenty four years ago? and nothing of this prophecy fulfilled; which was to have been fulfilled in his time, *in that day*? forsooth, because you tell us he rid an asses colt, into Jerusalem! many a man before his time had rid an asses colt into Jerusalem, and was not the Messiah! and many a colt has since his time been rid into Jerusalem, and many a one will yet ride a young ass into Jerusalem, but never one of them has yet been the Messiah! Suppose he did ride a colt does that make him the Messiah! Is this man therefore, *Our Peace* because he rid an asses colt? He must otherwise answer the description before he can be admitted, and allowed to have been the Messiah! "No oppressor shall pass through them any more," must be fulfilled before he is allowed for the Messiah! now has this been verified? Have not the Romans passed through? Were they not oppressors of the worst kind? Have they not destroyed Judah and Jerusalem? Burnt up the house, and made all pleasant things waste? How then can Jesus of Nazareth have been the Messiah? Where is the gathering together of Israel, as foretold to come to pass, *in that day*? Where is the universal dominion of Israel, which was to happen in that time? What do you do with the promise, that "no oppressor shall pass through them any more," when the contrary is self apparent? But to all this you answer, he rid an ass!

Jeremiah, chap. xxiii. 5. "Behold the days come, saith the Lord of Hosts, that I will raise unto David a righteous branch; and a king shall reign and prosper, and shall execute justice and judgment *in the earth*. In his day shall Judah be saved, and Israel shall dwell safely; and this is his name, whereby he shall be called: The Lord our Righteousness. Therefore, behold the days come saith the Lord, that

they shall no more say the Lord liveth, which brought up the children of Israel out of the land of Egypt; but the Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I have driven them, and they shall dwell in their own land." This, again, will be fulfilled when the Messiah does come. *In his days shall Judah be saved, and Israel shall dwell safely*; in the days of the Righteous Branch! when he shall reign and prosper. Now in the days of Jesus of Nazareth, Judah was not saved! neither did Israel dwell safely! Therefore, he, Jesus of Nazareth, is not the Righteous Branch! he is not the Messiah! he did not reign nor prosper! Judah was not gathered, and are yet dispersed! neither has Israel dwelt in their own land! (which certainly must mean Samaria, Galilee, &c.) as before said, we know not to this day where he is, and therefore, Jesus of Nazareth was not the Messiah! Wherein can he be said to have reigned? According to his own account, or rather according to the account given of him, he is made to say, "My kingdom is not of this world;" then he did not reign in the earth! According to the account, he refused even to try the poor woman taken in adultery! wherein does he then support the character of reigning? Where did he reign? Where did he prosper? Where did he execute judgment and justice? He is said to have gone about preaching! The only thing he ought not to have done, he did do! "He shall not cry, nor lift up, nor cause his voice to be heard in the street." Although, not in my humble opinion, at all spoken of the Messiah, yet is by ians, applied to him, and this he ought not to have done; if he was emulous of the character of the *servant*, he ought not to have been a preacher! As before shown, he ought to have reigned as king! He ought to have prospered instead of being executed as a felon! He ought to have executed judgment and justice! His office ought to have been executive, not legislative! He is to judge the earth with the rod of his mouth, and slay the wicked with the breath of his lips! (by his order.) In short, he ought to have been a king of the earth, giving orders and commands, executing judgment and justice, in the earth, not an itinerant preacher, and quack doctor, as he is pourtrayed in the New Testament! He ought to have smitten the corners of Moab! He ought to have conquered all the children of Seth! (all the world.) He ought to have had dominion from sea to sea, and from the river unto the ends of the earth! In consequence, the law for the governing of the world, would and should have proceeded from Zion, and the word of the Lord from Jerusalem! Yes, he ought to have judged

among the Nations! And the kingdom and dominion, under the whole heaven, should have been given to Israel, who are the people of the Saints of the Most High; and this should never alter, this dominion should be everlasting; and finally, he ought to have introduced peace on, and in the earth! Instead of all this, the exact reverse is now the case. Is this peace? They call the present time, the day of the Messiah; when the kingdom of the Messiah, is taught and promulgated, they call it his reign, for so they call all those countries where the doctrine of Jesus of Nazareth's being the Messiah, is believed and taught; consequently this then is the day of "peace on earth, and good will to men;" they at all events, will have that the voice, is a voice of peace. Is this the case? Jeremiah the prophet, tells us otherwise, chap. xxx. 4. &c. "For thus saith the Lord, we have heard a voice of trembling, of fear, and *not of peace*, Ask ye now, and see whether a man does travail with child? Wherefore do I see every man with his hands on his loins as a woman in travail, and all faces are turned into paleness. Alas, for that day is great, so that none is like it: it is even the time of Jacobs trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of Hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him; but they shall serve the Lord their God, and David their king, whom I will raise up unto them." Thus reasons Jeremiah from the mouth of the Lord; this voice which is pretended to be the voice of the Messiah, the voice of peace, is a voice of trembling a voice of fear, and not the voice of peace, it is not the voice of the Messiah. For ask ye now, does a man travail with child? the answer to this question is certainly no! a man does not travail with child, a man does not breed children, and has no travail, "why then do I see every man with his hands on his loins, as a woman in travail, and all faces turned into paleness." If a man cannot travail with child, why do they all stand in misery, in pain, as a woman in travail. If this is the voice of the Messiah, the voice of peace, why is all the world steadily embroiled in wars, all faces are turned into paleness; war seems to be more natural to the world than peace. Is this the reign of the Messiah, the reign of peace? certainly not: this is trembling, fear, and not peace; as I before said this man is not OUR PEACE. After the Messiah shall have reigned 1800 years, shall all the world be embroiled in wars? It will be as unnatural, and impossible to have wars, when the Messiah, does reign, as it is for a man to travail with child. But this is not the day of peace, the day of the Messiah: this is the time of Jacob's trou-

ble, but he shall be saved out of it; Jacob, that is the Jews, shall yet have rest, and be quiet, and none shall make him afraid; and how will it be brought to pass, why thus: "It shall come to pass in that day, saith the Lord of Hosts, that I will break his yoke from off thy neck, and will burst thy bonds; and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, whom I will raise up unto them." The yoke of the false and idle worship shall be broke from his neck, and in the room thereof, they shall serve the Lord *their* God, and the bonds of the kingdom of the false Messiah, shall be burst, and in the stead thereof, the true Messiah, David their king, shall be raised up unto them, serve the Lord their God, and David their king; not David their God, God forbid! no, the Lord only as God, and David as king only; thus it appears from this prophecy, that David the king the Messiah, is to be raised up after Israel and Judah, are gathered together, after the reign of the false Messiah is destroyed, his bands burst, and yoke broken: after, or rather during the reign of the false Messiah, the reign of trembling, fear, and not peace, Israel and Judah, are to be gathered together; then is the Messiah, the true voice of peace, David their king, to be raised up, and not before, *unto them*; not as erroneously held unto the Gentiles, but unto *them*, Judah, and Israel, "My goodness concerneth you not," or as the Bible has it translated, "extendeth not to thee," "but to the Saints, that are in the earth, and to the excellent in whom is all my delight," to Israel and Judah, only who are here ment, by the saints and excellent.

From the foregoing, it appears that Jesus of Nazareth, cannot be the Messiah, the voice of peace, because the time he is said to have come in, is a wrong time, it commenced the day of Jacob's trouble, the day of trembling, fear, and not peace, which will be broken, and in opposition thereto, the true Messiah will be raised up. This, also, appears very plain to be the true meaning of the prophecy, from the parallel prophecy of Ezekiel xxxvii. 21, &c. "Thus saith the Lord, behold I will take the children of Israel from among the heathen, whether they be gone, and will gather them on every side, and will bring them to their own land, and will make them one nation in the land, and upon the mountains of Israel; and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cease

them: so shall they be my people, and I will be their God. And David my servant shall be king over them; they shall all have one shepherd: they shall also walk in my judgments and observe my statutes, and do them; and they shall dwell in the land, that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their children's children, for ever; and my servant David shall be their prince for ever." So that it is plain, so plain again that he may run who reads; that Judah and Israel must be gathered together, into Palestine, all the twelve tribes, Ephraim, as well as Judah, must be gathered together, and must possess their own *country* the mountains of Israel, the land that was given to Jacob their father; they must there live, all of them, the whole house of Israel, and become one nation, whereas they were two nations, Ephraim one, and Judah another; but when the Messiah comes they will be one nation, in the land and upon the mountains of Israel: then David my servant the Messiah, will be king over them. Thus it is certain, in the time of Jesus of Nazareth, nothing of all this had happened, Judah and Israel had not become one nation on the mountains of Israel, therefore he is not David our king, he is not the Messiah. Again, Daniel, ii. 44. "In the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, and it shall break in pieces, and consume all these kingdoms and it shall stand for ever."

This is the kingdom of the Messiah here spoken of, it is to break in pieces all these kingdoms, is to conquer all the world and therefore become universal, as Daniel has it in chap. vii. 27. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most-High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Thus again is the kingdom of the Messiah universal, "The greatness of the kingdom under the *whole* heaven shall be given," and "*All dominions shall serve and obey him*;" so that it is to be universal: "Whose kingdom is an everlasting kingdom," "And it shall stand for ever," "It shall not be for other people;" it shall not only stand forever, but the Gentiles have nothing to do with it as Gentiles, it shall not be for *other* people, only for the people of the saints of the Most High, only for Israel; this is the "Good thing that I have spoken to do for the house of Israel."

As one prophecy explains another parallel prophecy, so is this explained by Micah, v. 3—4. &c. "Therefore will I give them up,

until the time that she which travaileth, hath brought fourth; then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth. And *this man* shall be *our peace*, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him, seven shepherds, and eight principal men; and they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders. Here it is plain that the house of Bethlehem Ephratah, is to be given up until Judah and Israel are gathered together, "until she which travaileth has brought forth," and then, and not until then, "the remnant of his brethren shall return unto the children of Israel." Then will the Messiah come, and not before. "This shall be our peace," our Messiah. What a preaching Messiah? No, a king Messiah; he will send seven shepherds, and eight principal men, who will waste the land of Assyria, with the sword, he will not preach them to death, but if they will not stay at home and be at peace, he will send an army, "seven shepherds, and eight principal men," and will fight them into peace; "thus will he deliver us,." Did Jesus of Nazareth do this? did he do any thing like it? No, it is not even pretended: he then is not the Messiah, he is not the prince, he is not the king, he does not answer to any of the characters of the Messiah, he has none of the requisites, although, allowing he rid an ass! The army of Gog was not yet come, therefore, hath not been destroyed, and therefore the Messiah hath not yet come, who was not, and is not to come until Gog is destroyed, until Judah and Israel are gathered together, in their own land on the mountains, and in the land of Israel, and when this hath come to pass, when Judah and Israel are gathered together, when Gog does come against them, then will God fight against those nations, then will Jerusalem be holy, and no stranger will pass through them any more; then will the king Messiah, Shiloh the Sceptre, David the Prince, the rod from the stem of Jesse, the descendant from the house of Bethlehem the Ephrathite, come, but not before. But Jesus of Nazareth is a false Messiah, the voice is a voice of trembling and fear, and not peace; and, therefore, the text under consideration "Rejoice greatly," &c. was not fulfilled, when he is said to have come, they had no cause to rejoice, it was not fulfilled in him, nor in that day, although, allowing he did ride an ass.

We now revert to the fifteenth chapter of Saint Matthew, verses 10—11. &c.

“ And he called the multitude, and said unto them, hear and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth this defileth the man. Then came his disciples and said unto him, knowest thou that the Pharisees were offended after they heard this saying: but he answered and said, every plant, which my heavenly father hath not planted, shall be rooted up. Let them alone, they be blind leaders of the blind; and if the blind lead the blind, both shall fall into the ditch. Then answered Peter, and said unto him, declare unto us this parable. And Jesus said, are ye also yet without understanding? Do not ye understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, false witness, blasphemies; These are the things which defile a man: but to eat with unwashed hands defileth not a man.”

Matthew introduces Jesus teaching the multitude, against the tradition of the elders, against which he appears to be very inveterate; but so little knowledge has he what is tradition, and what is law, or in other words, what is oral law, and what is written law, that he confounds them. We may perceive that Matthew was no Jew, or he would have known that eating forbidden meats was not tradition of the elders, but forbidden by the law of God, given by God, through Moses, to the Jews, which law he here teaches, may be broken, and will not defile a man, that is to say, will not make sinful: and the reason is; because it is cast out by the draught: and so fell mother Eve into what they call original sin, she was led to believe there was no harm in eating the forbidden fruit, because it went into the mouth, and was cast out into the draught; but see the consequence! she, by eating, transgressed God's command, and so did Adam, were they not defiled, that is, made sinful? and was not death, (or as you will readily grant, eternal death,) the consequence of their eating? although it went in at the mouth, and came out by the draught? God gave Adam and Eve a command, they ought to have kept it, and not have eaten of the tree of knowledge, although he permitted them to be tempted; God also gave the Jews a command not to eat of certain meats, and they I trust will keep it, although they may be tempted: for the Lord their God proveth them, to see whether they love the Lord their God with all their hearts, and whether they will walk in his way or not, and therefore he permits them to be tempted, so that all this fine reasoning is nothing at all, and at last eating against God's express command, will defile the Jews, as much as it did Adam and Eve.

NOTICES.

The editor having undertaken to publish the form of Daily Prayers in Hebrew and English, was obliged to get a supply of Hebrew type for the purpose; not finding any printer, who would, or indeed could, at any fair price undertake the work, was necessitated to undertake it himself. And having been sometime dissatisfied with the execution of "THE JEW," resolved to print both works under his own inspection, but could not affect it in as short a time as was expected, in consequence No 6. has been delayed two months. It will be seen the appearance and execution of the work is altered—we trust, improved. It is hoped, in future the work will be issued early in every month—say on the first day of each Hebrew month.

No. 7. will examine the 43d verse of the xxii. chapter of Matthew, and show that Jesus of Nazareth was neither God, King, Messiah, nor Priest; and will give the true and literal explanation of the 110th Psalm.

"ISRAEL'S ADVOCATE," has changed publishers, and is again about changing Editors. The present Editor, it is reported, is to be sent on a mission to Europe, with a salary of 2000 dollars per annum, out fits, &c. Is not this meliorating the condition of the Jews!!! We hope the future editor will be willing to exchange, so that we may see the "..... IAN KNOWLEDGE" it may contain.

THE JEW is published monthly, and delivered to subscribers in New-York, at their dwellings, and to distant subscribers, at the Post-Office in New-York, or to any other conveyance ordered, for one dollar and fifty cents, per annum, payable semi-annually in advance.

THE JEW will be conducted with candour, temper, and moderation; the language to be always such as should not offend. Derision on subjects held sacred will never be admitted.

Communications, &c. must come free of expense, and be directed to S. H. Jackson, printer, No. 91 Mercer street, New-York.

THE JEW;

BEING A DEFENCE OF JUDAISM AGAINST ALL ADVERSARIES,
AND PARTICULARLY AGAINST THE INSIDIOUS
ATTACKS OF
ISRAEL'S ADVOCATE.

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סִלַּת כָּל־שׁוֹגִים מִחֻקֵּי בִי־שֶׁקֶר תִּרְמִתָּם:
סִנִּים הִשְׁבֵּת כָּל־רָשָׁע־אֶרֶץ לִבִּי אֲדַמֵּי עֲרִיתִי:

Thou hast trodden down all those who err from thy statutes: for their dissimulation is falsehood. Thou hast caused all the wicked of the earth to evaporate like dross; I therefore love thy testimonies. *Psalms cxix. 118.*

EXAMINATION OF ST. MATTHEW.

Continued from page 380.

CHAP. XXII. Verse, 43.—“How then doth David in spirit call him Lord, saying: The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?”

Is it possible, Matthew will have he is not his son? for follow up the reasoning: David calls him Lord, if he is David's Lord he is not David's son. And truly, as Matthew has given us the genealogy of Jesus, he was not any man's son, for he will have, chapter i. 16. Jacob begat Joseph the husband of Mary; but he tells us, before they came together she was found with child: consequently, the child Jesus was not the son of Joseph the son of Jacob, and consequently, not the son of David, but the son of the Holy Ghost. Give me leave to ask, if he was not David's son how then is he the Messiah? if he is not descended from David, or David's father Jesse, Isaiah xi. 1. “And there shall come forth a rod out of the stem of Jesse, and a branch shall grow up out of his roots.” If Jesus of Nazareth was the son of the Holy Ghost, and not David's son, he then is not the rod out of the stem of Jesse, he is not grown out of his root: then how can he be the Messiah? Jeremiah xxiii. 5. “Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper.” If Jesus of Nazareth was not the son of David how could he be the righteous branch. According

to your account of him, and his genealogy. he is a spurious branch, no matter who his father was; how then is he the Messiah? The Messiah, according to Jeremiah, must be a righteous branch from David, again, xxxiii. 15. "In those days, and in that time will I cause the branch of righteousness to grow up unto David," again, 17. "For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel." If Jesus of Nazareth is not the son of David, how can he be the branch of righteousness? for if he should *always* sit on the throne of Israel, and is another's son, David will always want a man to sit on the throne of Israel; for Jesus is not a son of David, but of the Holy Ghost. It is true, Luke does call him a son of David, at least he calls David his father; he however, calls Jesus the son of the Highest, and calls David his father: then, according to Luke, David is the Highest. "He shall be called the son of the Highest, and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Still he gives us the genealogy of Joseph the husband of Mary, of whom Jesus was not descended; consequently, he could not be the Messiah. But of Luke by and by, he shall have his turn please God. I know some one, either Bishop Newton, or Bishop Watson, has said Mary was of the family and lineage of David, but whence he got it from I can not divine, for neither Matthew, Mark, Luke, nor John, give us any account of Mary's genealogy. As to the supposition, that Joseph being of the lineage of David, Mary also must have been, because the Jews did not marry out of their tribe; the premises are not true, the Jews had no such law, no such custom; the Priests only, were obliged by law, to take a virgin of their own people, or the widow of a priest: but as to any of the rest of the tribes, married in the nation, who they pleased, except those forbidden: if indeed the males of a family were extinct, and the patrimony fell among the daughters, according to ancient law, as in the case of the daughters of Zelophehad, the daughters were obliged in such case, to marry one of their father's tribe. But was Mary in that situation? it appears to the contrary, for Joseph was a carpenter, according to the account of him, he does not appear to have had any land, but if it should have been so, she then might have been a Jewess of the tribe of Judah; but a thousand to one, not of the least of the thousands of Judah an Ephrathitess, she rather appears to have been of the tribe of Levi, for she was cousin to Elizabeth, wife of the priest Zacharias, which Elizabeth was a daughter of Levi; see Luke, ch. i. as such it is to be supposed, if she was at

at all, she was a Levitess, a daughter of Levi, and not a Jewess. But however it was with her, it makes no difference in the present case, for the genealogy is never reckoned according to the mother.

But to return to our text, as it is called, "How then doth David in spirit call him Lord." Does he Matthew, does David call any man Lord? You must be a wonderful learned man; for I cannot find it so, it does not appear so to the modern Jews, as they are called; and I assure you, they ought at least to know something of the idiom and phraseology of their own language, and it is as certain, that the ancient Jews would not accept of the idea, that the Messiah must be God, or part of the Godhead. For although, it is allowed that the whole profanity is from the prophets of Jerusalem, as foretold by Jeremiah xxiii. 16. "From the prophets of Jerusalem, is profaneness gone forth, into all the land." Still none but the very pagans, or very light Jews, (men without any information in the sacred writings,) would accept of the profanation! of the perversion! You allude to the cx. Psalm, and which is by you, called a psalm of David, meaning, a psalm composed by David, is it so? is it a psalm composed by David? or rather, is it not a psalm treating of, and concerning David?

לדוד מזמור A psalm for David: are you a Jew? then you must know that the **ל** LAMUD, prefixed, means to, of, for, or concerning. Think **לשלמה מזמור** a psalm for Solomon, here the **ל** LAMUD is prefixed to Solomon, and is rightly translated, a psalm for Solomon, or **שיר המעלות לשלמה** a song of degrees for Solomon, here the **ל** LAMUD is prefixed to, **שלמה** Solomon, and is rightly translated for, so here **לדוד מזמור** a psalm for David. The psalm for Solomon is a psalm concerning Solomon. The song of degrees for Solomon, is a song made about, or concerning Solomon; so here the psalm for David is a psalm composed, and which treats of and concerning David. So far is David from being the composer, that the psalm treats of him in the third person; it does not treat of the Messiah, emphatically so called, but of king David the son of Jesse, and father of king Solomon, and was sung in his praise, by his servants, and subjects. The idea amongians is, that the whole book of Psalms, are composed by David, they call them the psalms of David, as if he wrote and collected them; the very reverse of which is the truth. The book of Psalms, is a collection of psalms of several hands, some are certainly of David's composing, others again are composed by Assaph, Nathan, Moses, and a great many others; this

is self apparent and needs no proof; but as it helps the imposition along, to have them the psalms of David, they must all be made David's psalms: as such we have Watts' version of the psalms of David, when David would not own one of them; for they are violent and wicked perversions of all the psalms, whether David's or any others: they are Watts', and only Watts'—he says they are fitted, &c. truly, they are fitted, for the worship of the Troop.

"The Lord said unto my Lord." Wherever the holy, the incommunicable name of the Deity, occurs in the scripture, in the law, Prophets, Psalms, &c. the Bible translators, have rendered it Lord: now the word has no such meaning in itself, it can not be so translated; and I suppose, ians in all their languages, have given it the same signification. In consequence, Lord means God, my Lord is synonymous with my God; and the Lord said to my Lord, must consequently mean, God said to my God. Thus, we have in our text one God speaking to another God; and what does the Lord God tell to my Lord God, why the Lord God tells my Lord God to sit down on his right hand, till that the Lord God, shall make the enemies of my Lord God, the footstool of my Lord God; further, the Lord God, tells my Lord God, that he, the Lord God, will send the rod of the strength of my Lord God out of Zion, and the Lord God further tells my Lord God, to rule in the midst of the enemies of my Lord God; the Lord God then tells my Lord God that the people of my Lord God, shall be willing in the day of the power of my Lord God, (hence it appears there was a day when my Lord God had no power,) Then follows a little flattery from God to God, in these words: in the beauties of holiness from the womb of the morning *thou*, (that is my Lord God,) hast the dew of thy youth: according to this, my Lord God once was a youthful God, a young God, and has got to be an old God, a changeable God! The Lord God has sworn and will not repent, *thou*, (yet meaning my Lord God,) art a priest for ever after the order of Mechizedek; that my Lord God is a priest after the order of a man. The Lord God at the right hand of my Lord God will strike through kings in the day of his wrath, that is in the day of the wrath of the Lord God; he, the Lord God, shall judge among the heathen; he, the Lord God, shall fill the places with his dead bodies; he, the Lord God, shall wound the heads over many countries; he shall drink, (that is, I must suppose, the Lord God shall drink) of the brook in the way, therefore, he, the Lord God shall lift up his head.

So they wind it up, this is the perversion, the whole of it, it cer-

tainly sounds a little uncouth, for the Lord God to take a drink at the brook, and that this drinking of the brook, in the way, will enabled him to lift up his head, without which, I suppose he could not have done it; he was, or would be so tired, and faged out, or jaded with this killing, this slaughter—but I will not stand about trifles, but proceed directly to the subject.

By this method of explaining the psalm, or as I would say, by this perversion, they make out three things: *first*, that the Messiah is not the son of David; because David himself calls him Lord; *secondly*, that the Messiah is God, or part of the Godhead; *thirdly*, that the Messiah is also a priest, a priest after the order of Melchizedek. Of the first, I think I have shown that the Messiah must be the son of David, and if Jesus was not the son of David he was not the Messiah: and of the other two in their turns. First, that the Messiah is God, thus if the Messiah is God, and the Lord is God, then there are two Gods, for if one Lord as you explain, or pervert the text, The Lord, speaks to my Lord, and tells my Lord, that he, the Lord will do some certain affairs for my Lord, there are two Lords, one speaking to another; and which is the same, two Gods; when in Exod. xx. 3. it thus written: "Thou shalt have no other Gods before me."

לֹא-יִהְיֶה-לְךָ אֱלֹהִים אֲחֵרִים עַל-פְּנֵי thus "There shall not be unto thee, other Gods, before my face. Before my face is the meaning of the original, or upon my face, עַל meaning upon: but as we must suppose that the meaning is before, or behind, upon, or under, it is of no consequence here, have you translate עַל-פְּנֵי there is to be no other Gods; any how, whatsoever, we must not obscure the face of the Deity, by having other Gods. God must be worshiped alone, we must not have other Gods at all.

In Deuteronomy, (as you call it,) Moses, after warning the children of Israel, against all manner of false worshiping, he explains this command to them, showing them what this, עַל-פְּנֵי "Before my face," means; chapter iv. 35. "Unto thee it was shown, that thou mightest know, that the Lord, *he* is God; *therr is none else beside him.*" That is the reason, purpose, and intention of your being brought before God at the mount Sinai, and God there talking to you, of your being yourselves inspired by God was to show, (to convince) you, that you might know that *he* is God, and that there is *none else* besides him.—Again, verse 39. "Know therefore, this day, and consider in thine heart, that the Lord *he* is God, in Heaven above, and upon the

earth beneath, there is NONE ELSE." Moses continues the subject he is upon, he tells them, that after seeing the wonders at Sinai, having been inspired and taught by God himself, how he must be worshiped, they requested that he, Moses alone, should go near and hear the words that God should tell him, and they promised to believe him and be obedient, for they saw that revealed religion was true, and that *he was* inspired by God: and that God approved of it, in consequence of which they were dismissed, and he was retained, and received the law, and then came down to teach them. And the very first thing he sets himself about to teach them, as most imperiously necessary to be known above all things, and without which all other commands, statutes and judgments, are nothing, having no beginning, and no head, is the *unity of God*, in these words:

שֶׁמֶךְ יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד and which they have translated "Hear O Israel, the Lord our God is one Lord." What a crooked, what a cruel, what a wicked perversion this is! seeing this, and such like perversions of the word of truth, Jeremiah says, chap. xxiii. 9. "Mine heart within me is broken, because of the prophets! all my bones shake! I am like a drunken man, and like a man whom wine has overcome! because of the Lord, and because of the words of his Holiness." Truly, "their course is evil, and their force is not right." Verse 26. "For ye have perverted the words of the living God, of the Lord of Hosts, OUR GOD!" And the inspired Psalmist, seeing this, sings in bitterness of heart: when he saw, or as you would have it foresaw, these perversions, these wicked perversions.

הִתְחַבֵּר כִּסֵּא הַחַיִּים יֵצֵר עִמָּל עָלֵי הַק

Psalms cxiv. 20. and which you have translated, "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" But which translation is also a perversion, for the words fairly rendered are these in plain English: Shall they join there in fellowship with the throne of iniquity, which frameth a transgression upon the statute? The throne of iniquity is the false worship, or rather the vain and strange Gods whose worship you teach, this you want us to join in fellowship with God, blessed be his name, and you frame this transgression by perverting the words of the statute, and you do join it (the throne of iniquity) in fellowship with Him; for you say three persons in one Godhead; is not this a fellowship? "you believe in God, believe also in me;" is not this fellowship? "I and my Father are one;" one what? one person? no, you do not pretend it, but one company, one fellowship! the fellowship of Father, Son

and Holy Ghost! a troop of Gods! a number, Three: three Gods, or persons, three different persons formed into one troop or God-head! and thus you "form a troop against the soul of the righteous;" and by accusing us of Deicide, "You make guilty those who are innocent of blood." Read the remainder of the psalm, and note the consequence, for it concerns you; all you ians repent, "who knoweth but it may be a lengthening of your tranquility."

If any thing can be made plainer, consider the words of David in NICHAM LEDAVID, "Their drink-offering of blood I will not offer, nor take their names upon my lips." Read NICHAM LEDAVID, xvi. 4. and note the consequence of this false worship, this idolatry; and read it in Isaiah lxxv. 12—13—14. and repent and turn to God, for a lengthening of tranquility: for is not this drink-offering, you offer by yourselves called blood, the blood and body of Jesus of Nazareth? is it not so called in its institution? "Take, drink, this is my blood," again, "drink ye all of it, this is the blood of the New Testament!" Does then the Psalmist miscall it a drink-offering of blood? Again, you have tried hard, here also, to pervert the words of the NICHAM, by introducing an ejaculatory sentence, (O my soul,) not to be found in the original, and certainly foreign to the subject, with an intention to make it be believed that the psalmist was speaking to his own soul, when he says, "Thou hast said unto the Lord, thou art my God; my goodness concerneth thee not." The Psalmist was addressing this verse to the ians, who say, the Lord is their God, he tells them, that his goodness, the promises concerning the Messiah, do not concern them, for all they acknowledge the Lord God as their God, and the reason of it you will find in the next verse, in which he assigns the reason to the Holy and Excellent, by telling them, that their sorrows will be multiplied, that is, the sorrows of the ians shall be multiplied, because they hasten after another; besides acknowledging the Lord, they also, hasten after Jesus of Nazareth, and offer a drink offering of blood, which "I will not offer, nor take their names into my lips." And why not call their names? because they are called by the name of the strange God, they hasten after. And the command is, Exod. ch. xxiii. 13. "The names of strange Gods ye shall not mention, neither shall they be heard out of thy mouth."

But to return to the first statute quoted from Deuteronomy vi. 4. **שמע ישראל** and render it fairly into English it will stand thus: Hear Israel, the Lord is our God; the Lord is ONE, no plurality only one. Again, in the song of Moses xxxii. 39. "I, even I, am he, and there is no God with me." What can possibly be plainer than all this? he

tells us: *First*, "There shall not be unto thee other Gods before my face:" *Secondly*, "The Lord he is God, there is none else beside him:" *Thirdly*, "The Lord he is God, in heaven above, and upon the earth beneath; there is none else:" *Fourthly*, "Hear Israel, the Lord is our God, the Lord is one:" *Fifthly*, "I, even I, am he, there is no God with me."

First, You want us to have two more Gods before his face! *Secondly*, You want us to have two more Gods beside him! *Thirdly*, You want us to have Jesus and the Holy Ghost, son and spirit also! *Fourthly*, You will have three persons instead of one! *Fifthly*, You want us to believe, that the son and spirit, was with him from the foundation of the world.

O Matthew! with Pagans poor Pagans, your false doctrines might go down; but thank God, we Jews are withheld from committing this abomination, above all our abominations.

Isaiah xxvi. 13. "O Lord our God, other Lords have had dominion over us, but by thee *only* will we make mention of thy name." Isai. xlii. 8. "I am the Lord, that is my name; and my glory will I not give to another." Isai. xliii. 10—&c. "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know, and believe me, and understand that I am he; before me there was no creating power, neither shall there be an after me. I, even I, am the Lord; and besides me there is no Saviour. I have declared, and have saved, and have showed, when there was no strange God among you: therefore, ye are my witnesses, saith the Lord, that I am God. Yea, before the day, I was he, and there is none that can deliver out of my hand, I will therefore work and who shall let it! Thus saith the Lord our Redeemer, the Holy One of Israel.—I am the Lord your Holy One, the creator of Israel, your king." Isaiah xliv. 6. "Thus saith the Lord God, the king of Israel, and the Redeemer, the Lord of hosts: I am the first, and I am the last; and beside me there is no God." Ibid. 8. "Ye are my witnesses. Is there a God beside me? yea there is no God; I know not any." Isaiah xlv. 5.—&c. "I am the Lord, and there is *none else*, *there is no God besides me*: that they may know from the rising of the sun, and from the west, that *there is none besides me*: I am the Lord and there is *none else*:" 18. "I am the Lord, and there is *none else*:" 21. &c. "Tell ye and bring them near; yea, let them take counsel together; who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else besides me; a *just God and a Saviour*: there is none besides me. Look unto me, and be ye

saved, all the ends of the earth; for I am God and there is *none else*. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return; That unto me every knee shall bow, every tongue shall swear." Thus, Matthew, does the prophet Isaiah teach us.

"By thee only will I make mention of thy name."

You will have us mention asians do, Son and Spirit also.

"My glory will I not give to another."

You will have the Son and Spirit, partake of his glory; particularly, the Son Jesus, as you say, chap. xvi. 27. "For the Son of Man shall come in the glory of the Father." In consequence you will have, the Father does give his glory to another.

"Before me, there was no *Creating Power*, neither shall there be an after me." But you will have that Jesus of Nazareth, is co-equal, and co-eternal with God. Isaiah teaches, "I, even I, am the Lord, and besides me, there is no Saviour." You will have this Jesus of Nazareth, is the Saviour! 'this man, whom you stile the Messiah, who you say, is the only Saviour. Isaiah teaches us, that we, Israel, the Jews, are the witnesses of his unity, he calls on us to testify that there is no other God, and we say, there is no other, he, himself, says as we do, *not any*. Still you will have *two* more, Son, and Spirit. You tell us, the justice of God would not allow him to save the world; therefore, he was, I suppose, obliged to have recourse to the taking of this Jesus of Nazareth, into partnership with him, that Jesus might be the Saviour. But Isaiah tells us to the contrary, that he is alone, without any else, a just God and a Saviour. But to revert to our subject: It must by this time, I presume, be plain that there is but One Lord; that there is no other Lord, that there is no God nor Lord, but this one Lord, this one God; that there is no other with him, nor about him; that he knows no other, but himself alone, no other Saviour but himself: that is, none to save as God but himself: in short, that Jesus of Nazareth is not God, is not Lord at all: in other words that Messiah is not God, nor was ever intended so to be; and as we shall by and by find, he never was called Lord or God, any where.

I have before shown that the Messiah must be a king on earth, a potentate, as all kings of this world. I take the liberty to add here, from Ezekiel xxxiv. 24. "And I the Lord, will be their God, and my servant David a prince among them." Here the distinction is plain, the Lord alone will be God, and my servant David, a prince among

them: the glory of a prince, not with the glory of God, God forbid, Hosea iii. 5. "The Lord their God, and David their king." Here again, the distinction is direct, the Lord is God, and the Messiah is king. Hosea xiii. 4. "Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but me, for there is no Saviour besides me."

I know a great handle is made by ians, of the name whereby he shall be called, "The Lord our Righteousness." Supposing then a man should be called, The Righteous God, The Rock Almighty, The God of Peace, or even my Lord Jah, or any other such like names, is either of them therefore, God, God forbid, and these names are very common among us to this day; if you would translate our names in English, I have a brother called *God with us*; another, the son of my father and mother, who is called *My God Help*; Elijah, should you translate this name, it would stand in English, as it is spoken, *My God Jah*, and as it is written, *My God the Lord*. We delight, and from our earliest times, have delighted in being called by his name; this considered, it may be supposed, we do not place so great a stress upon the name, as ians do, they are not used to it, we do not therefore expect the Messiah will be God, although he should be called The Lord our Righteousness.

By this time I expect it is sufficiently plain, that the Messiah is not to be, nor was to be a God, or part of God, that there is not to be any fellowship in the Godhead, that Messiah is a prince, but not a God, that God does not consist of more than *one* person, (if the word person, can at all be applied to God,) that the Lord alone is God, and the Messiah is to be king only, not God. And therefore, the Psalmist, (whoever it was,) did not mean to call the Messiah, God, when he said, the Lord said to my Lord, as the Bible translators have it. What he did say, and what he did intend shall be shown; but we must first examine, whether the Messiah is to be a priest or not; in other words, whether he is to be a priest to the exclusion of the sons of Aaron. I should have no great objection, to his being a priest after the order of Melchizedek, for this Melchizedek was no fighting priests, neither was he a preaching priest, he was, properly speaking, a succouring priest; he brought provision to the camp of Abraham and his allies, and for which reason he drew as his portion, one tenth: but the idea intended to be introduced, is that the Messiah is to be a priest to the exclusion of the sons of Aaron, "that there is a disannulling of the commandment given before." The reasoning runs thus: Aaron's sons, are only

priests of types and shadows, but when the Messiah comes, who is the substance, no more priests of shadows are wanted, therefore, they are disannulled, and the Messiah only, is priest. (As I promised Luke, so I promise Paul, he shall be attended to; but for the present, I must attend to Matthew.)

Exodus xxix. 9. "And thou shalt gird them with girdles, (Aaron and his sons,) and put the bonnets on them; and the priest's office shall be theirs for a perpetual statute." So says God to Moses, the priest's office shall be theirs for a *perpetual statute*. Yes, the God of the Hebrews, the Jews God said so, Matthew; he is not a changeable God: he said it shall be perpetual, and it will never be taken from them, it will last as long as the world lasts. Again, Exodus xl. 13—14—15. "And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. And thou shalt bring his sons, and clothe them with coats: and thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations."

This is spoken by the same unchangeable God, remember, Num. xxiii. 19. "God is not a *man* that he should lie, neither the *son of man* that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Once more, Matthew: Jeremiah xxxiii. 17—&c. "For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel. Neither shall the priests, the Levites, want a man before me, to offer burnt offerings and to kindle meat offerings, and to sacrifice continually—Thus saith the Lord, if ye can break my covenant of the day, and my covenant of the night, that there should not be day and night in their seasons; then may also my covenant be broken with David my servant, that he should not have a son to reign upon the throne; and with the Levites, the priests, my ministers. As the hosts of Heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David my servant, and the Levites that minister unto me." So that it is impossible to break the covenant of Levi, it will last forever, it is a perpetual statute, it cannot be disannulled; their priesthood is an everlasting priesthood, throughout their generations; while there is any of them in the world, and while day and night lasts, that is, as long as the world lasts, (which is forever,) they will last, and the covenant will last and hold good. Here I must beg leave to notice the distinction made between the

sons of David, and the sons of Aaron: the first are to sit on the throne, and the second are to offer sacrifices; one is to be king, and the other priest: the offices are not confounded, but kept separate, in two different lines; the kingly office in the line of David, and the ministerial, and priests, in the line of the Levites, the priests my ministers. And therefore, it cannot be, that the Messiah shall be priest, or that he should exclude the sons of Aaron, as he has only the throne in the same covenant, wherein the Levite has the priesthood, and they are both to last alike forever; so that it is impossible, they should ever break in, one upon the other, or that either should cease, and be taken up by the other: therefore, the Messiah cannot be a priest. I have then shown, and it must plainly appear, that the Messiah is to be a son of David; that the Messiah is to be a man, and not God; and that the Messiah is to be a king, and not a priest; that the Levites cannot be excluded from the priesthood.

There now remains to be shown what the psalm does really mean; having first shown, (as ian preachers say, negatively,) what it does not mean; there yet remains to be shown what it does mean. The psalms, as I have before said, were written by different hands, as their titles plainly show; they are not all the psalms of David: the 77th psalm, for instance, is said to be a psalm of Assaph, addressed to Jeduthun, the chief musician; the 78th, is a maschil of Assaph; the 79th, is a psalm of Assaph, foretelling the destruction of Jerusalem, by the Romans; the 88th, is a maschil of Heman, the Ezrahite; so is the 89th; the 90th, claims Moses for its author. Many of the psalms were sung long before David's time, and several of them have been since composed; some, I believe, by Solomon: consequently, the psalms were composed at different periods, and treat of very different subjects; some of them were composed on a particular occasion, such as the 54th psalm was composed on the Zephim, giving information to Saul, that David was with them: the 51st, when David had sinned in the affair of Bethshebah, after Nathan came to him to reprove him: another, when he ran away from Absalom. These occasions drew out, and as it were, caused these several psalms, and so of the psalms composed by others, for and in praise of, or concerning David, as is the 110th psalm, now under consideration, and its title is, **לְדָוִד מִזְמוֹר נָאֻם ה' לְאֲדָנִי**. A psalm for David; the words of the (oath of the) Lord, concerning (king David,) my Lord, the allusion and occasion was this: II. Kings, (commonly called, II. Samuel,) xxi. 16-17 "Ishbi-benob, who was of the sons of the giant, (the weight of whose spear, weighed three

hundred shekels of brass,) he being girded with a new sword, thought to have slain David. But Abishai, son of Zeruiah, succoured him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, thou shalt go no more out with us to battle, that thou quench not the light of Israel." This is the words of the oath of the Lord. The word translated, said, in the Bible, is in the Hebrew אָמַר *AMAR*, and in all other places in the Bible, is translated, saith; this word applies to the words of an oath, it is certainly not said, which should be אָמַר *AMAR*, (he said) but אָמַר applies to the words of certainty, or the true, and weighty words of an oath. ה' Is the holy incommunicable, ineffable name of God, called sometimes in the Bible, as it is supposed to sound in Hebrew, and at others, is translated the Lord, or O Lord, but it really has no such meaning, but rather, Eternal self Existant: אָדוֹן *ADON*, answering to the word Lord, and means either God, or a man in authority; it means man as אָדוֹן הַמֶּלֶךְ the Lord the King; and God as אָדוֹן הַצְבָּאוֹת the Lord THE LORD of hosts; and the לָ *LAMUD*, is a prefix, and signifies, *to*, the ׳ *yod*, is an affix, and signifies, *my*, and when put together, thus, לֵאדֹנִי is, *my Lord*; שֶׁב־ *SHEV*, means *rest, depend, or set down* לְיָמִי on my right hand, the remainder of the verse is exactly, as it is rendered in the Bible. This psalm, I have before said was composed on account of the oath, that was taken by the servants of David, which oath was certainly taken by the Lord, that to is say, the people swore by the Lord, that David should not again go down to battle, but that he should stay at Jerusalem, or Zion, the city of David, and send them succours out of the city: the same as was done by Melchizedek, from the same place, to Abraham; and as Melchizedek, so was David instituted, by this oath, a priest, that is, a succouring priest after the order of Melchizedek. The words the Lord hath sworn, are in the Hebrew, וְשָׁבַע ה' and ought to be translated it hath, or has been sworn, by THE LORD. "The rod, of thy strength, shall the Lord send out of Zion," ought to have been rendered, when the Lord does send the rod of thy strength out of Zion, then go down in the midst of thine enemies; when the battle shall have been gained, and reinforcements, and provision shall be wanting out of the city, to follow up the victory, then go down in the midst of thine enemies. "Thy people shall be willing in the day of thy power;" means in the day

when power is necessary to be raised, the people will be willing or volunteer, although thou goest not with them, and they will not complain because thou hast the dew of thy youth, when young you fought for them, now thou art old, they will remember the deeds thou didst when young. "In the beauty of holiness, from the womb of the morning:" the beauty of holiness, means Jerusalem, which is by the psalmist, called the beauty of holiness; from the womb of the morning, means they, the people, will *early* when called on, volunteer from Jerusalem, the beauty of holiness.

The 20th psalm is also called a psalm of David. Read it, and you are convinced it is not David's composing, but is a psalm composed by some one else, of, and concerning David, and treats of the same subject, in nearly the same language, as the 110th psalm, "When the Lord shall send the rod of thy strength out of Zion, then go down in the midst of thine enemies;" so the 20th says, "send the help from the holy place, (translated in the Bible the sanctuary), and support (translated, strengthen) thee out of Zion. Thus, I have shown what the 110th psalm does mean, and it appears not at all to treat of the Messiah, emphatically so called, it does not prove him not to be a son of David, it does not make him God, neither does it make him priest, to the exclusion of the sons or descendants of Aaron.

CHAP. XXVI. Verse 17. "Now the first day of the feast of unleavened bread, the disciples came to Jesus saying unto him, where wilt thou that we prepare for thee to eat the passover?"

What is this? Matthew made a great blunder here! what did he mean? did Jesus not think of preparing to eat the passover until the first day of the feast? it was too late then to eat the passover, consequently, certainly too late to prepare it! Was Matthew a Jew? how can he talk about preparing the passover on the first day of the feast? He should have said, the day *before* the first day of the feast of unleavened bread, that was the time to prepare the passover! because eating the passover begins the feast. The passover must be killed on the evening of the fourteenth day of the first month, called **נִסָּן** NISAN, which among us Jews, begins the fifteenth day, and which he certainly ought to have known is the first day of the feast; so that the day to make ready the passover, is not on the first day of the feast, but on the day before the first day of the feast. Hence, it is plain, that Matthew, was no Jew at all; for had he been a Jew, he must have known bet-

ter. But we will for the present, pass it over, and suppose he meant the day before the first day of the feast.

CHAP. XXVI. Verse 56. "But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled."

Here St. Matthew takes a very large stride; all was fulfilled! the scriptures of the prophets! the writings of all the prophets were fulfilled! I must acknowledge my utter incompetency to follow him, only in his own way, that is, by assertion: as he brings no proof, I presume I need not seek for any against his assertion; but by merely asserting that none of the writings of any one of the prophets were fulfilled, and dare any one to the proof. "Then all the disciples forsook him, and fled." *All*, how many? Matthew tells us this was after supper, at which supper it appears he partook of the cups of wine according to the tradition of the Elders, and consequently I presume, as he thought it right to fulfill all righteousness, he no doubt recounted the history of the manumission from Egypt, in order to fulfill all righteousness; and it appears he took bread and break after saying grace, we also read of the cup, and gave thanks, although Matthew says nothing of the other cups, but some of the other evangelists tells us of another cup, and by another, it appears he was girded with a towel: there no doubt, was water present, after the manner of the Jews purification: therefore, the whole proceeding was done according to the tradition of the Elders. Now all this must have taken considerable time, for he did not set down to supper until evening was come; after supper is the usual time, to go to sleep, and it appears his disciples could not keep awake in the open air, although the spirit was willing, it must have been very late: now at so late an hour, it was not likely, that there were many disciples with him in the garden, it is possible, only the eleven, perhaps not so many; so that this *all* may not have been a great many at last, in other words, very few at most, and the dispersion of these few men, to their proper lodging places, for it was certainly time to go to rest, is by Matthew, said to be fulfilling all the scriptures of the prophets! how grand! how majestic! The prophet said, "Smite the shepherd, and the sheep *shall* be scattered." The sheep, according to the Prophet, *will* be scattered when the shepherd is *smitten*, but unfortunately, Matthew makes the sheep forsake their master *first*, and does not smite the shepherd, until *after* the sheep are scattered, for he says, "They forsook him, and fled."

One would naturally suppose, it would have been a very hard task,

to have got the Chief Priests, and Elders of the Council, together at so late an hour; for they must also, have been eating their supper, and drinking their cups of wine, and consequently, might have felt a little heavy bellied, or heavy headed; for Jerusalem wine is very good, and roasted lamb in the spring, on the 14th day of the first month is a rarity. We are particularly commanded to eat the whole, and not leave any until morning. Ex. ch. xii. 10. And besides the four cups, we usually indulge a little more than common! Is it not wonderful, that the Priests and Council, could be so easily got together? dispersed as they must have been, in their several houses, with their families, eating their lamb and drinking their wine! besides it was an holy day! and did they all break the tradition of the Elders? and also, the commands of the law? It is very strange! It would have been more natural, if they had slept a while on their suppers! and not have proceeded to business in such a hurry! However, at this late day, we must take it as it stands, with all its imperfections on its head; there it is, *believe*, or be *darned*. It appears there was no more sleep for any of them that night, for they were in Council, &c. until after cock crowing;* and what is more wonderful, the Chief Priests, appear to have neglected the Temple that day, for he says, "All the Chief Priests and Elders of the people took counsel in the morning." (How many Chief Priests were there?) he says *all* the Chief Priests! ch. xxvii. 1. There never was more than one Chief Priest, yet he writes *all*: this *all*, was soon counted, say *one* and no more. It appears to me, if I am a Jew, Matthew is none, he writes so much like a Gentile.—*To be continued.*

*Peter must have had good ears, to hear a cock crowing in Jerusalem, on the passover! Jews keep no poultry in walled cities on the passover.

The Editor falicitates his Subscribers, on the attainment of the principal object of this work. *Religious publications, are now conducted more liberal than heretofore.* It is true, we are not answered, but the reason is weighty,—no answer can be given. We propose to close the work, for the present, at the end of this volume.

No. 8. will contain an answer to G. F.'s address to the Scattered Jews. And the explanation of Zach. xi. 12.—13.

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THE JEW;

BEING A DEFENCE OF JUDAISM AGAINST ALL ADVERSARIES,
AND PARTICULARLY AGAINST THE INSIDIOUS
ATTACKS OF
ISRAEL'S ADVOCATE.

VOL. II. 9th month, KISLOV, NOVEMBER, 5535. NO. 3.

שְׁמַעְתִּי כְּאֵלָה רַבּוֹת מְנַחֲמֵי עַמִּי כֻלָּם :
הֲקֵן לְרַב־רוּחַ אוֹ מִה־יִמְרִצֵּךְ בִּי הַעֲנָה :

"I have heard many such things: miserable comforters are ye all. Shall vain words ever have an end? or what emboldeneth THEE that THOU arguest?" Job xvi. ii. 2-3.

From Israel's Advocate, of Oct. 1824. page 148.

AN ADDRESS TO ALL THE SCATTERED JEWS.

According to Daniel, ix. Messiah, the most holy prince, came and was anointed above 1800 years ago. For there were to be seven weeks (or 49 years) from the mission of the commandment, to restore and build Jerusalem. In the 49 years, or 7 weeks, the temple was to be built: thence to the baptism of were 62 weeks, (or 434 years.) In the midst of another week, Messiah was to be slain, and to cause the daily sacrifice to cease: that is, in 3 1-2 years from his baptism by John, the Elias. For the sacrifice of his body ended the old covenant and its laws, and punished transgressions, and caused sacrifices and oblations to cease. Therefore, Isaiah, the son of Amos, spake by the spirit 778 years before the end of the old covenant, and commencement of the new, that the time would come, that "he who burned incense or offered an oblation, was as if he blessed an idol," (ch. lxvi.) "or offered swines blood." For obedience is better than sacrifice. The Most High dwelleth not in temples made with hands; but the high and lofty One who inhabiteth eternity, dwells with him also, who is of a contrite and humble spirit. God now requires mercy and not sacrifice, and the knowledge of himself more than burnt offerings. The sacrifices of God are a contrite heart: a broken and contrite spirit, O God! thou wilt not despise.

This prince Messiah was to come out of Bethlehem Ephrata, as says Micha, v. 2. "Out of thee shall he come forth unto me, that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." He is king over that kingdom of which Daniel spake, which should stand for ever; and whose dominion hath no end. For he is that little stone cut out of the mountain without hands, that shall become a mountain or kingdom that shall cover the whole earth: breaking into pieces all other kingdoms, turning swords into plough-shares, spears into pruning-hooks, and suppressing the occasion of all wars.

The head of the image shown to Nebuchadnezzar in a dream, Dan. ii. and which was as gold, was the Babylonian monarchy, over which he was king. The Persian monarchy was the breast and arms of silver; the Grecian monarchy was the belly and thighs of brass; and the Roman was symbolized by iron, which metal is strong, breaking the three previous empires to pieces. Now Daniel says, in the days of these kingdoms shall the God of Heaven set up a kingdom, which shall never be destroyed, and which shall break in pieces, and shall consume all these kingdoms. This kingdom of God is symbolized by a little stone cut out of a mountain without hands, smiting the image on the feet. Now if this dream and the interpretation of it is sure, Messiah's kingdom has come; and the stone, which ye have refused, is become the head of the corner, agreeably to Ps. cxviii. You may see his mountain, or kingdom described in Micha, iv. as established over all other mountains and governments. But agreeably to Isaiah viii. he and his kingdom has been your stone of stumbling, and a rock of offence.—For you were out of the life and spirit of Moses and the prophets, and expecting an outward king and kingdom, ye mocked the Messiah when he appeared in the flesh. David saw and called him Lord, in Ps. cx. 1. He ascended on high led captivity captive, and received gifts for men, yea for the rebellious, that the Lord might dwell among them; Ps. lxxviii. For, says Isaiah ix. "Unto us a son is born; unto us a child is given: and the government shall be upon his shoulders, and his name shall be called the *Mighty God*, the *Everlasting Father*, the *Prince of Peace*; and of the increase of his government and peace there shall be no end."—He was of the seed of Abraham, Jesse, and David, according to the flesh, but according to the spirit, is here declared to be the *Mighty God*, that shall reign on the throne of David for ever. This is the seed of the woman that bruises the serpent's head; the seed of Abraham, agreeable to Gen. xxii. 18. in which all who are in it are blessed.—And Isaiah, who was in the Holy Spirit, declared he should be born of a virgin; Isa. vii. "Behold a virgin shall conceive, and bear a son, and shall call his name God-with-us." In Ps. ii. he is called the Son of God. In Isa. xi. he is called not only the *rod* of Jesse's stem, but the *root* of Jesse. He was to stand as an ensign to the people; to it the Gentiles were to seek, and his rest was to be glorious. And we Gentiles, who have come under his standard, have found his rest glorious, resting from our own works as Jesus did from his, to serve his Father. Ye who take counsel, but not of God, who cover with a cover, but not of his spirit, are rebellious children, as is said in Isa. xxx. 1. Ye hear and see, but do not understand nor perceive; and so are not converted nor healed, as is said, Isa. vi. 9. How long this will be so, may be seen in verse 11.

Daniel says, in ch. viii. 14. the sanctuary will be cleansed after 2300 days or years. But from the time your daily sacrifice shall be taken away, and the abomination that maketh desolate set up, shall be 1290 days or years, and blessed is he who cometh to 1335; Dan. xii. In those days, saith the Lord by Jeremiah, ch. 3—they shall no more say, the ark of the covenant of the Lord: neither shall it come to mind; neither shall they visit it:—Heaven is God's throne: and earth is his footstool; and at that time, they shall call Jerusalem the throne of the

Lord, and all the nations shall be gathered to it, to the name of the Lord, to Jerusalem; that is to heaven. The destruction of outward Jerusalem, the temple, sacrifices, and the old covenant, was prophesied: and ye were to be dispersed. We, who were not a people, are now the people of God; and you are provoked to jealousy by us. Is not Isaiah v. fulfilled on you: your vineyard laid waste, your sun and moon darkened, and your stars fallen? Ye are not now the people of God according to Ezekiel, ch. xxxiv. 20, &c. nor can you be until ye get from God a new heart and new spirit within you; and the Lord will be inquired of to do this for you. Then, as is stated in ch. xxxvii. ye shall be God's people, and ye shall have but *one prince*, and *one shepherd*, for ever. Then all your children shall be taught of the Lord, the one shepherd, king, and prince; but not till your hearts are so changed, Isa. liv. 13. Thy maker, O Israel, shall be thy husband. Then thou wilt have the new covenant spoken of in Jer. xxxi. 31, and Isa. xlii. and vi. This new covenant will not be according to the old, which you brake;—but this shall be the covenant, saith the Lord; I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people, &c. The Messiah, the Lord's elect, on whom he puts his spirit, is given for a covenant of the people; for a light to the Gentiles. He is a light to many Gentiles, and a leader of the people. He is the glory of his people *Israel in the spirit*. He is king of the *spiritual Jews*. The Lord hath said he would gather his people from the mouth of his shepherds, and teach them himself, and set *one king and shepherd* over them.—And David called him Lord; yet he was his son—saying, the Lord said unto my Lord: sit thou on my right hand, until I make thy enemies thy footstool. Thou art a high priest for ever, after the order of Melchizedek—not after the order of Aaron's priesthood, which had beginning of days and end of time. He is given, says Isa. lv. 4. for a witness, leader, and commander to the people. And the sceptre was not to depart from Judah, nor a lawgiver from between his feet, until *Shiloh* come;—to whom the gathering of the people shall be; Gen. xlix. 10. This scepter is departed 1800 years therefore *Shiloh*, the gathering sent, has come.

He, and not Joshua, (agreeably to Deut. xviii. 18. and xxxiv. 10.) is the prophet and law-giver, which God promised to Moses, to raise up from among you, like unto Moses. And Moses commanded you to hear this prophet, on pain of being cut off. This prophet having come, ye did not hear, and ye are cut off.

When he came to you, his own people, ye received him not, but persecuted him as ye did the prophets. And you hid your faces from him, because he was a *man of sorrows* and acquainted with grief; and fulfilled the 53d ch. of Isaiah. You afflicted him, yet he opened not his mouth; ye brought him forth as a lamb to the slaughter; (who shall declare his generation?) he was cut off; he made his grave with the wicked and with the rich; he did no violence; neither was deceit found in his mouth. Ye mocked him, agreeably to Ps. xxii. ye pierced his hands and feet, as prophesied by Zach. xii. 10. preferring a murderer to him. Ye gave him gall and vinegar to drink, Ps. lxix. 21. And now David's words, "let their children be vagabonds," are applicable to you. Ye proved him, in the way stated in the wisdom of

Solomon, ch. ii. and put him to death, and did he not die, agreeable to the time mentioned in 2 Esdras, vii. ? David said—God would not suffer his *holy one* to see corruption, nor was a bone of this paschal lamb broken ; therefore, after you crucified him, God raised him from the dead on the third day. He is the *son* of David, he is the *king* of glory, and now sits on the throne of David for evermore ; and his kingdom is in the hearts of his *renewed ones*, whom God hath begotten by his spirit.

Consider all these things ; and judge ye whether the Messiah has come and introduced a new covenant by his mediation, as Moses introduced the old covenant by his mediation. And whether his advent has not put an end to the sins and transgressions of the old covenant, by establishing the better one, of God's holy spirit ; agreeable to Daniel, ix. 24. Hebrews, ix. 15. Joel, ii. 28, &c. G. F.

Not without complaining do we proceed to consider the above production ; which, as is said of the days Mechizedek, hath neither beginning nor end ; we must notice, that condensing so many disputed points in one body, will never lead to any satisfactory result : it leaves matters in too desultory a situation to convince the mind. And this, as we take it, is in truth the intention of the addressor ; we will however follow him by paragraph, and since we cannot say much on any particular objection, we will strive to say something on each, and in that way give a general answer.

TO G. F. IN ANSWER TO THE ABOVE.

In the first paragraph, you give us so much information, that I must acknowledge, I could not retain the whole, and in consequence, was obliged to peruse it again, and that repeatedly ; and even now am utterly at a loss to form a thorough conception of the subject, and therefore, am obliged to trouble you with a few questions : Whence did you get the phraseology, "Messiah, the MOST HOLY PRINCE ?" In vain do I look for it in the ix. ch. of Daniel, to which you refer us. It speaks, indeed, of a Messiah, the prince or leader, and of a Messiah to be cut off, but I cannot find, *most holy Messiah*, mentioned in any part of the chapter. I find that seventy weeks were determined upon *Daniel's people*, and upon the HOLY CITY, to do certain things, and among the rest, to anoint the *Most Holy*, but it does not say HOLY MESSIAH ; neither, my kind sir, can I find in that chapter, that the Temple was to be built in the "49 years or 7 weeks," it does indeed tell us, that in 62 weeks the streets shall be built again, and the walls, but nothing concerning the Temple's being built within 49 years ; neither can I find a single word in the whole chapter that appears, by the most distant allusion, to treat of the *baptism of any one* ; neither do I know what to make of either "the END of the old covenant," or "the COMMENCEMENT of the new ;" nor can I discover any thing in the vision of Isaiah, the son

of Amos, that sounds like, "THE TIME WILL COME 'that he who burned incense or offered an oblation, was as if he blessed an idol.'" If your Bible has all this in it, it is very different from mine, and I really thought hitherto, mine was a very good one.

Your next paragraph, commencing, "The prince Messiah," &c. is to me, as curious as the first. Have you seen the explanation of the second verse of the v. ch. of Micah, in *The Jew*, Vol. I. page 200? Will you please to peruse it, and give us your thoughts upon the subject in a future number of the *Advocate*? You tell us that, "He," (meaning, I suppose, the ruler in Micah, ch. v. 2.) "is king over that kingdom of which Daniel spake, which should stand for ever; and whose dominion hath no end. Have you, my dear sir, seen *The Jew*, No. 3. Vol. II. wherein is the answer to CAMDEN, treating of this subject? if you would peruse it, you would find it very interesting.

Your third paragraph treats of so many subjects, that I must take the liberty to give each a separate consideration; in regard to the first, the dream of Nebuchadnezzar, Dan. ii. I must take the liberty to recommend to your perusal No. 1. Vol. I. of *The Jew*, which has treated on the subject, you will, without doubt, find it vastly entertaining, as you will find the Editor, from the same premises, comes fairly to a conclusion diametrically opposite to yours, to wit: that the Messiah is not yet come! You next tell us, "the kingdom of God is symbolized by a little stone cut out of a mountain without hands, smiting the image on the feet." Now excuse me kind sir, if I point out to you a trifling disagreement in your own hypothesis; in the second paragraph you tell us, "He [the King,] is that little stone," and in this, "The kingdom is symbolized by the little stone." You next tell us, "that agreeable to Isaiah viii. He and his kingdom, has been your, [our] stone of stumbling, and rock of offence." Possibly, kind sir, you are correct; will you please to go along with me and consult Isaiah viii. and hear what he says concerning this stone, rock, gin and snare?

Isaiah, viii. 9. "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces." Isaiah defies the nations and people of far countries, to associate, (to form societies,) among each other; he defies these societies to strengthen themselves, viz: with auxiliaries, he tells them they shall be broken to pieces, he repeats the assurance, gird yourselves ever so strong, ye SHALL be broken to pieces.

10. "Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us." Here he defies

them to take counsel *together*; (the parent societies of different and distant countries, are defied to take counsel together, one with the other.) And it shall come to nought, speak the word, and it shall not stand: the word of the associated societies, strengthened with auxiliaries, and backed with the combinations of the societies of different and distant countries, shall not stand; **FOR GOD IS WITH US.**

11. "For the Lord spake thus to me, with a strong hand, and warned me, that I should not walk in the way of this people, saying." We Jews are not to be deceived, because we are warned by the Lord, with a strong hand, not to walk in the ways of theians, "this people," who so associate, and strengthen themselves to speak the proud word: then follows the warning.

12. "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." We are warned not to acknowledge a **CONFEDERACY**, nor fear their fear; not to be of their Religion; not to acknowledge a *confederacy* of Gods; not to worship God in fellowship, as they do.

13. "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." Worship the Lord of hosts by himself, in perfect unity, let that be your religion, to fear God alone without association.

14. "And it shall be for a preparation; and for a stone of offence, and a rock of stumbling to both houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem." This heavy trial of our faith, (God grant us strength,) will be for a preparation. It is intended to answer the purpose of preparing a people, fitted to enjoy the promised felicity, those who will withstand the terrible temptation, will be prepared and sanctified; (for the word, **למקדש** signifies both prepared and sanctified,) for redemption from this ancient captivity, and become a happy people. On the other hand, to those of us Jews, who fall from the faith, it will become a stone of stumbling and a rock of offence; yes, even a gin and snare to the inhabitants of Jerusalem, itself, even they are also severely threatened with this fiery trial, even they, the most pious among us are threatened with this *sieve of vanity*.

15. "And many by their means shall stumble, and fall, and be broken, and be snared, and be taken." **בם** *Bam*. By *their means*, by the means of this rock of offence, this stone of stumbling, and not as translated in the Bible, *among them*, which would have been **מיהם** *Myhem*. By the means of these societies, through their instigation, many will stumble and fall, be snared and broken.

16. "Bind up the testimony, seal the law among my taught ones."

Ye Jews of these United States, my dear and near brethren bind the testimony for a sign on your hands, and seal the commands of the law on your hearts. The command, indeed, is for all Jews, who are the taught ones, the disciples of the prophet, but perhaps it is my duty, particularly, to call on you.

I now close the subject, with the closing words of this prophecy, 17. "And I will wait upon ETERNAL SELF EXISTENCE, who hideth his face from the house of Jacob, and I will look for HIM." The stone which the builders refused, and refuse, is Israel, my dear sir; thou, perhaps, art one of the builders, do not refuse him, rather kiss the son, (Israel,) lest HE, (Israel's God,) be angry.

You say, David saw and called him, (Jesus of Nazareth,) LORD. I beg you will peruse number seven again, with prayer to the one only God, perhaps He may enlighten your benighted, and confused understanding. Again, I solicit you will read that number, and try to answer it; I know it will settle your mind. "He ascended on high," &c. is rather misquoted, or mistranslated; my dear sir, look at the context, you will find it speaks of Moses receiving the law, on the holy Mount Sinai, the word, (the LORD,) is in the original, my Lord was among them; my Lord (Moses) by their means, was on Mount Sinai, the holy; he then sings of Moses who ascended on the mount, he led the captivity of Israel, out of Egypt, captive to God, he there received the law of God as a gift for men, even for rebellious Israel, that the Lord God might dwell among them, (the Shechena on the mercy seat.)

In regard to Isaiah, ix. supposing your reading should be correct, consider my dear sir, what a dilemma you place yourself in, for you make the son, the Everlasting Father! *one person!* which would prove too much for your purpose. But in fact, according to the original, the Mighty God, the Everlasting Father, calls the child's name the prince of peace.

You next inform us, "This is the seed of the woman that bruises the serpents head:" then sir, the serpent must bruise his heel! how is that done? "The seed of Abraham agreeable to Genesis xxii. 13." how is this my good sir? in that case the land of Canaan was given to him alone, and he must be so numerous that he cannot be counted, or numbered, even as the stars of heaven, or the sand on the sea shore! see verse 17.

You next tell us that Isaiah, who was in the holy spirit, declared he should be born of a virgin; Isa. vii. 14. Again my worthy friend, I must beg of you to read No. 2. Vol. I. and No. 4. Vol. I. of *The Jew*, and whatever you may think, you will not again speak this language to

any of the scattered Jews. As to his being called the son of God, Ps. ii. I have spoken of above, and as to Isaiah calling him the root and stem of Jesse, and his rest being glorious, you may see it somewhat at large treated of, in the two last numbers of this work.

In regard to the compliment you pay us, of our taking counsel, but not of God; and covering with a cover, not of his spirit; our being rebellious, &c. &c.—we only can return you thanks; we may not return reviling with reviling. The explanation of Isa. vi. 9. if you will take the trouble, you may see in the *Jew*, Vol. I. page 220.

Your next paragraph objects to us, Daniel viii. 14. and Daniel xii. 11—12. surely you cannot think those times are yet come; true, it hasteneth, you make no application, I therefore cannot divine your meaning therein; you take no thought concerning “The abomination of desolations,” which was to be introduced at the stopping of the daily sacrifice, and according to you, theian religion was then commenced. I must acknowledge I know nothing of the sealed period, it is known to God only—“sealed up among his treasures.” Your objection to Jer. chap. iii. 16. and which you only quote in part, for you leave out “neither shall it be done any more at all.” Excuse me, you do not appear to understand—When all things are holy alike, there will not be any peculiar sanctity on one particular thing, and therefore, even the ark of the covenant, will not be in any shape particularly brought to mind; all things in Jerusalem will be holiness to the Lord, even the pots and the horse bells, as well as the ark of the covenant. Why shall they think of the ark of the covenant, which was always placed in the Holy of Holies? for what purpose? the whole city will be holy, “The Lord will be there.” They will call Jerusalem, “The throne of the Lord.” Concerning the outward Jerusalem, please to consult my answer to Camden, on those affairs for the present.

You apply to yourself, and say, “We who were not a people, are now the people of God, and you, (the Jews,) are provoked to jealousy by us.” Be it known to you sir, it is a mistake, our feelings towards you are those of pity, for your blindness: we marvel to find men of sense, possessed of, and infatuated by the spirit of deep sleep, who look into the book of vision, and it is sealed to them. It is the very front of your infatuation, to think yourselves what you are far from being, and possessing what you have not. Please see it explained in the *Jew*, No. 9. Vol. I.

You ask, “Is not Isaiah v. fulfilled in you?” Certainly, my dear sir, but what consequence do you draw from it? God chasteneth those he loves; and we are under his Fatherly chastising hand in this

life; it is the privilege of children, we adore the hand that gives the blow; "we are silent because THOU didst it." As to what you state concerning ch. xxvii. is a proof the Messiah is not yet come; as to the old and new covenant, you will find explained in my answer to Camden. Whether the Messiah, or Israel, or both, is, or are given as a light to the Gentiles, is not at present in dispute, if it is the Messiah, it must be him who is the leader of the people, (the Jews,) which Jesus never was, and is not; as to what was said of the Lord, gathering his people from the mouth of his shepherds, (God hasten it,) is not yet done; we are now in the mouth of the foolish shepherds, who eat up the sheep, and grind their bones; I mean theian priest-hood, and they are intended by the prophet, as the foolish shepherds; as to David calling him Lord, you will find treated of in the last number, and all the errors of theian explanation of the 110th Psalm shown. As to what regards Shiloh, you say, "And the sceptre was not to depart from Judah, nor a law giver from between his feet, until Shiloh come." According to this Jesus cannot be Shiloh; because the sceptre was departed from Judah many hundred years before his coming, even at the destruction of the first Temple, by Nebuchadnezzar, as has been heretofore shown in No 6. Vol. I. page 101.

In your next paragraph you assure us, "He," Jesus, "and not Joshua, (agreeable to Deut. xviii. 18. xxxiv. 10.) is the prophet and law giver, which God promised to Moses, to raise up from among you, like unto Moses. And Moses commanded you to hear this prophet, on pain of being cut off. This prophet having come, ye did not hear, and ye are cut off." This text will in a future number, be treated of in one of Dea's letters, for the present, take this Jesus could not have been this prophet, nor one of these prophets; because he was not, for so it is pretended, subject to sin; and of this prophet, it is written, Deut. xviii. 20—21—22. "But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, how shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."

In the next paragraph you tell us, "And you hid your faces from him;" meaning, the Jews of that day hid their faces from Jesus. Is this the truth? not according to the account given in the New Testament, where we find Jesus hid himself, rather, for fear of the Jews.

Indeed throughout, he appears to have disguised his purpose, and never would boldly, and openly, acknowledge himself, even for the Messiah. You say we fulfilled the liii. ch. of Isaiah. When the persecutors of the Jews will see their errors, then it will be fulfilled. This prophecy will be treated of in a future number of the Jew, God permitting, in the examination of the Gospel according to St. Mark, till when, I will thank you to explain, who were the great and the strong spoken of in verse 12. You charge us with mocking Jesus agreeable to Ps. xxii. This subject will shortly be treated of, when I come to the examination of Matthew, xxvii. 46. in the mean time, I should be under an obligation if you will inform us, how you apply to Jesus, verses 4—5 "Our fathers trusted in thee!" Was Jesus more than one, that he says, "OUR," and had he more than one father, that he uses the plural, "fathers." And let me also inform you, "they pierced my hands; and my feet," is not in the original, where it is, "The assembly of the wicked, have like a Lion encircled my hands and feet; of which see the whining, and complaints of Scott, (Scott's Bible.) As to statements from the wisdom of Solomon, or 2d Esdras, take them and welcome, they are no proof to Jews, any more than a passage out of the Alcoran. You say "He is the son of David," Matthew will not allow it, for he says, David calls him Lord, and he asks. how is he then his son? will you please to answer Matthew's question? You find we deny the premises, and say David calls no man LORD.

And now kind sir, you perceive I have "considered all these things," as you require of us in your last paragraph, and yet conclude the Messiah has not yet come, that no new covenant is yet introduced. And I beg you to credit me, when I assure you, that I am very sorry that there is not an end to transgression and sins, as you understood it; although I believe, firmly believe, that, that has eventuated, or rather began even at the end of the seventy weeks of Daniel, which was inteded for the purpose of, and finally will consume the transgression and silence sin, even the sin of idolatry, and unbelief in scripture, and bring about the anointing of the Holy of Holies, at the period known only to God, and agreeably to the prophecy in Daniel afore cited.

I may not close without tendering you, the thanks of the dispersed Jews, for the interest you appear to take in their welfare, and expressing my fervent wish, that it may tend to your own benefit, and to the enlightening of your mind, and release you from the thralldom of the spirit of deep sleep.

EDITOR.

EXAMINATION OF ST. MATTHEW.

Continued from page 397.

CHAP. XXVII. Verse 9. "Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value. And gave them for the Potter's field, as the Lord appointed me."

The above text is direct and in point, and if any one could show us thus written by Jeremy, and this Jeremy allowed to be a prophet, then something might at least be said in favour ofianity; but the worst of it is, no body knows who this Jeremy, the prophet, was. I believe, either, he never wrote a book, or if he did, no body has ever seen it but Matthew, for as is commonly said, it is not between the covers of the Bible, only in the Testament. He certainly cannot mean Jeremiah, for if ever he spake these words, it is a great pity he did not write them in his prophecies, for there are no such words to be found there. I have two charges to bring against St. Matthew, the first is: he has created or made a story, and to help himself out in it, he fathers a pretended prophecy on a man, who never existed. But as to the fact: thirty pieces of silver for the potter's field! a field near Jerusalem! was sold and bought for thirty pieces silver!! I do not believe it. Land must have been very cheap, or the pieces must have been very large. Now, it is well known, and can very easily be made appear, that land was very high, and scarce, and silver very plenty, and the pieces current passable portable: but I suppose we must look for miracles, for it is not at all probable. I am under obligation to the Editor of the large family Bible, for his reference in this place; he refers me to Zechariah ch. xi. 12—13. where we find these words recorded in the original, by the prophet, as a part of a prophecy.

ואמר אליהם אסעוב בעיניכם הו שכרי ואסללו חרלו
 וישקלו את שכרי שלשים נסף : ויאמר ה' אלי השליכו
 אל הוצר אור היקר אשר יקרה מעליהם ואקחה שלשים
 הכסף ואשליך אתו בית ה' אל הוצר :

Bible Translation.

"And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver,

Literal Translation.

And I said unto them, If it is good in your view, give my wages, and if not, forbear. And they weighed for my wages, thirty worthies. And the Lord said unto me, Cast it to the potter, the precious worth, wherewith I may make worthy their rebellion.

and cast them to the potter in the house of the Lord."

The difference in the translations, is in the rendering the word שכר *shakar* this, the Bible has, "my price." At first view, every Hebraist, will say I am correct in translating it wages; the word is never used to signify the price or value of any thing; but is always used in the sense I have translated. Examples: Gen. chap. xxx. 16. כִּי שָׂכַר שָׂכַרְתִּיךָ *kee sachur sachticha*. This according to the ediom of the Hebrew is: for hired, I have hired thee; and which is correctly translated in the Bible, for surely I have hired thee. Again, verse 13. נָתַן אֱלֹהִים שָׂכָרִי *Translated, God hath given me mine HIRE.* This is exactly as it is in the text under consideration. Again, verse 28, נִקְבַּה שְׂכָרְךָ *NAKVA SYCHARCHA. Appoint me THY WAGES.* Again, 32, וְהִיָּה שְׂכָרִי *VIHAYA SYCHAREE. And they shall be MY WAGES.* In xxxi. 8. the word is twice used. Numerous other examples might be given, and none can be brought, correctly rendered, in the sense of the Bible translation, in the text under consideration.

The next difference is in translating the word כָּסֶף *KASEPH*, and חֲכָסֶף *HAKSEPH*. this I translate, *Desire*, it is the first form of the verb. Examples: לְכַתּוּב *Psalms xvii. 12.* Again, תִּכְסֹּף *TICHSEF, Job xiv. 15.* נִכְסֹּף *NICHSEF, Gen. xxxi. 30.* In all of which places, it is translated, *Desire*, viz: 1st to *desire*, or, *desireth to*: 2d, thou wilt have *desire*. 3d is, according to the Hebrew, doubled for the superlative case, *thou longest*, or *desireth very much*, or *sore longeth*.

The third difference is in the word, מַעֲלִיָּהם *MYNGALYHAM, Their trespasses*, from the root. מָעַר *To trespass*, of which no examples can be wanting.

I must also premise, that in the 12th verse of our text, we have the word *price*, "a goodly price." But the Hebrew word is not שכר *shakar* as in the 11th but הִיָּקָר *HAYAKAR*, and which is from the root, יָקָר *YAKAR* *precious* examples are numerous: יָקָרָה נַפְשִׁי בְּעֵינֶיךָ *my soul was precious in thine eyes. 1. Sam. xxvi. 21.* יָקָרָה בְּעֵינֵי *Thou wast precious in my sight, Isa. xliii. 4.* וַיִּקָּר רֵמֶם בְּעֵינָיו *And their blood shall be precious in his sight. Isa. lxxvii. 14.*

We now will proceed to give the explanation of the whole prophecy, since it may easily be perceived, the meaning cannot be that, which the writer of the Gospel, according to St. Matthew, would have it; and here I shall put the explanation in a column opposite the translation, that both may appear at one view.

Zechariah xi.

Explanation.

Open thy gates O Lebanon, and

In figurative language, the pro-

the fire shall destroy thy cedars. Howl fir-trees, for the cedar is fallen; because the mighty are spoiled; howl, O ye oaks of Bashan, for the forest of the vintage is come down. *There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.*

vintage of the Lord, so sure will the kings of the world, and all other dynasties come down from reigning over men.

Having foretold the destruction of all the old governments, and dynasties, the prophet now speaks of the nation of Israel, and Judah, and also of the people of all the world generally.

4—5. Thus saith the Lord my God feed the flock of the slaughter. Whose possessors slay them, and hold themselves not guilty: and they that sell them, say, Blessed be the Lord; for I am rich: and their own shepherds pity them not.

they say, "Blessed be the Lord, for I am rich: rich not only in this world's goods, violently filched from the Jews, but say they, we are rich in the grace of God, and this has long been the situation by both ians and Mahomedans; who, although they disagree in all things, yet in their hatred, robbery, persecution, and massacres of the flock of slaughter, the innocent Jews, they are perfectly the same; neither do their shepherds, the rulers of those countries where the Jews are persecuted, pity them; the flock of slaughter.

6. For I will no more pity the inhabitants of the land, saith the Lord: but, lo, I will deliver the men, every one, into his neighbour's hand, and into the hand of his king; and they shall smite the land, and out of their hand I will not deliver them.

phet foretells the destruction of all the governments of the old world, whom he compares to strong lofty trees, and wild beasts. The vintage is the nation of Israel, and Judah is his pleasant vine. The forest of the vintage means the descendants of David, the pride of Jordan. And, as sure as the house of David, the pride of Jordan, is come down from reigning over the

The flock of slaughter, are the nations of Israel, and Judah, the reason for calling them by that name, is given in the prophecy; because their possessors slay them, and account themselves not guilty. Nay, they praise themselves, for the act of persecuting the Jews.

It is, as it were their religion; The prophet informs us, that God will not any longer pity the inhabitants of the world, but will deliver them over to the scourge of tyrants, whether kings or neighbours, that is, either hereditary, or elective governments, all will tyrannize and oppress the people,

and they, that is both, shall equally smite the land. The condition of the people will not, in the least, be meliorated, by a change of government; for all will smite the land.

7. And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

While this is the case with the world, God says, That himself fed the flock of slaughter; by his immediate providence, did all things happen to the Jews, the flock of slaughter, for the word, *וארעה* is in the past tense, and the prophecy

now proceeds to inform us, the whole course of the peculiar government of God, by his agents, over the Jews. The two staves are the houses of Jeroboam, and Rehoboam: the first is called, *נעים* pleasant, *דרכיה דרכי נעים* "Her ways are pleasant ways;" thereby the prophet intends the government under Jeroboam, the son of Nebat, who on the division of the government of the Hebrews, after the death of Solomon, did accept of the crown of Israel, under the express agreement of ruling lightly, and pleasantly. The second is called, Bands, thereby, the prophet intended the government of the house of David, under Rehoboam, the son of Solomon, who would not agree to have the ancient prerogatives of the monarchy restrained; but would rule with bonds, and with a strong arm. And with these two agents, I fed the flock of Israel and Judah.

8. Three shepherds also I cut off in one month; and my soul loathed them, and their souls abhorred me.

The three shepherds, in this verse, spoken of, as being cut off in one month, were those who were slain by Jehu, the son of

Nimshi, and Athaliah, the mother of Ahaziah. Jehu, first slew Joram, king of Israel, and Ahaziah, King of Judah, after which Athaliah, killed, as she thought, all the seed royal of the house of David. These were cut off for their wickedness, and hatred of God.

9—10—11. Then said I, I will not feed you; that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat, every one, the flesh of another. And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day: and so

The consequence of which, and in consequence, also, of the wickedness of the people, the destruction of the monarchy of Israel was determined on; and the staff called pleasant, was cut down. I should here notice, that the word translated, *cut down*, is *ואגרע* and means to chop down, as a tree is cut down; and not merely to cut in two, as

the poor of the flock that waited upon me, knew that it was the work of the Lord.

the Bible has it, "cut asunder." It means the entire destruction of the government of Israel and their ceasing from being a people,

which took place in the days of Hoshea, the son of Elah, as recorded ii. Kings, ch. xviii. The prophecy tells us, 'This was done, that I might break my covenant which I made with all nations.' The covenant, was indeed, only made with Israel, and on the part of all the nations God covenanted: that they should not harm Israel, the same as I will make a covenant for them with the beasts of the field; in either case, the beasts or the nations, are in truth, no parties: God covenants for them, with the nations, as with the beasts of the field. This covenant being broke, the poor of the flock, the pious and virtuous Israelites, knew that it was the word which the Lord had fully warned the nation he would perform.

12. And I said unto them, If you think fit, pay me my wages, and if not! forbear, and they stinted the weight of my wages to thirty worthies. And the Lord said unto me, cast it to the potter, the precious worth, wherewith I may make worthy their rebellion.

Israel being now broke from being a people, God called on *them*, the remainder of the nation, that is the Jews, he called on *them* to pay him his wages, for being their shepherd, the wages that God requires of mankind, is that they should be virtuous, and pious; and he here required the proper return

for his care and attention to them and their affairs; but the generation was so wicked, that only thirty precious worthy men, such as Ezekiel, Daniel, and his companions, could be found, in consequence, the Lord said unto *me*, to the prophet Zechariah, for he was speaking of the time the prophet lived in. Therefore, the Lord said unto the prophet himself, cast it to the potter: the language is now changed from the past, of which he was hitherto treating, to the present, of which he now speaks; cast it to the potter, now there was no potter in the house of the Lord! Scott, who feels all difficulties as he goes along, concludes the prophet brought the potter into the temple for the purpose of throwing the money at him, which he had received as the wages of his prophetic office. For even Scott will have his doubts of Matthew's explanation, the real meaning of the passages is, apply it, to elucidate the parable of the potter, with which Zechariah was well acquainted. It is on record in Jeremiah, his contemporary, chap. xviii, 6—7 &c. where God says, "O house of Israel, cannot I do with you as the potter? saith the Lord. Behold, as the clay is in the potter's hand, so are

ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build, and to plant it; If it do evil in my sight, that it obey not my voice, then will I repent of the good wherewith I said I would benefit them." Let the worth of these worthies be applied to elucidate this parable, that I may forgive their trespasses for the sake of the worth of these thirty righteous, vituous, and pious men.

The prophet who was ordered to make the application, applies it to the house of the Lord, that the second temple should be built, whereby forgiveness might come to the nation.

14. And I cut down my other staff, even Bands, in order, that I might break the brotherhood between Judah and Israel.

This done, I cut down, destroyed the kingdom of the house of David, in order that Israel should not join them and become one people. I gave them up to the

Chaldeans who taking the Jews captives to Babylon, rendered nugatory all plans of Israel's return to Judah.

15—16—17. And the Lord said unto me, Take unto thee yet the instruments of a foolish shepherd. For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young, nor heal that that is broken, nor feed that that standeth still; but he shall eat the flesh of the fat, and tear their claws in pieces. Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

The word translated foolish is *אִלְלִי* its meaning is *of folly*, a shepherd of follies, of nonsense; in the verse 17, he is called, *רֹעֵי הָאֵלִיל* shepherd of the strange, or idol God. The Bible translation hath it, "Idol shepherd;" he consequently, must be the head of an idolatrous religion; his government must also be highly deleterious and persecuting to all the sheep, whether Jews or Gentiles. Protestant divines, need not be told what hierarchy is here intended by the prophet, they have also severely felt his right arm, and have been instrumental in paral-

izing it, and well know, that finally his arm will be entirely dried up, and his right eye utterly darkened. I shall consequently, leave to them the application of these two verses, confident it will loose none of its force in their hands.

THE JEW;

BEING A DEFENCE OF JUDAISM AGAINST ALL ADVERSARIES,
AND PARTICULARLY AGAINST THE INSIDIOUS
ATTACKS OF
ISRAEL'S ADVOCATE.

VOL. II. 10th month, TYVATH, DECEMBER, 5585. NO. 9.

אַל-תִּקְנָא בְּאַנְשֵׁי רְעָה · וְאַל תִּתְּנוּ לָהֶֽם לְרִיזוֹת אִתָּם :
כִּי שׂוֹד יִהְיֶה לָּכֶם · וְעַמָּל שְׁפָתֵיהֶם תִּרְפִּיתָה :

“Be not thou envious of the men of DETERIORATION, neither desire to be with them: For their hearts meditate destruction, and their lips talk perversion. Prov. xxi

EXAMINATION OF ST. MATTHEW.

Continued from page 413.

CHAP. XXVII. Verse 35—And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

The translators of the Bible appear to have been, ashamed of Matthew. In many of his perversions, they were willing to countenance him, and to partake; and often where he said nothing, have they been as forward as he is, in other places, to pervert the words of the living God! of the Lord of hosts our God! But here they will not go all lengths with him. He, appears to apply this psalm to Jesus of Nazareth only: I mean the xxii. psalm, and consequently puts these words, “My God! my God! why hast thou forsaken me?” into his mouth, as applying the psalm to himself. At the same time, I must notice, he appears again to have been a wonderful Jew! for he is not acquainted with his own mother tongue, he translates the original Hebrew, אֱלֹהֵי אֱלִי לִמָּה עָזַבְתָּנִי, correctly into Greek, “My God! my God! why hast thou forsaken me?” Which shows plainly, he was a Grecian, or a good Greek scholar; but in his own mother tongue, he misquoted the Hebrew; the translation is correct, but the original is wrong, and means no such thing, as he has translated. There is scarcely a word correct! He writes Eli, Eli, David writes Ilee, Ilee; he writes Lama, David writes Lomma; he writes Sabachthani, David writes Ngazavtani; which shews plainly, that he took the Hebrew from some

one else ; it is not his own, or he would have made it to answer to the Greek, or have made the Greek to answer to the Hebrew. The translation is correct, for the words of the psalm, but not for the words of Matthew : and which never could have happened, if he had been a Jew of those days, whose vernacular tongue was Hebrew. From this moment, I set him down as a Greek, and no Jew at all. He was not acquainted with his own mother tongue ! he was not acquainted with the manners and customs of Jews, as he would have been, if a Jew. He throughout, writes like a Gentile, a Grecian, and not like a Jew ! He has here, himself, been imposed upon : for his Hebrew words do not mean what his Greek words do ! In Greek, he makes Jesus call upon God, and in Hebrew, upon Eli, a man ! certainly not God ! In Greek, he has it, "forsaken me ;" in Hebrew, he has it Sabachthani ! שָׁבַחְתָּנִי sacrificed me ! as to the the Lama, can not mean any thing but Lomma ; wherefore, and here even, I have tried to bring it near to something like what he wants, but spell the word in Hebrew, Shabachthani, and which only differs in a dot over a letter, thus : שָׁבַחְתָּנִי or as he writes שָׁבַחְתָּנִי the meaning then is, Praised me, so that he makes Jesus say : Eli, Eli, why hast thou praised me !

Again, he tells us, verse 45, "Now there was darkness over all the land, from the sixth hour until the ninth hour." And this I really, and firmly believe was the case. He has, through a mistake, told the certain, the undeniable truth ; for this I have myself seen, it was so last night, and has been the case every night from the sixth hour, that is about 12 o'clock, or midnight, to about three o'clock in the morning. But I rather think, although it was as dark as night, for it was night ; yet, let it be remembered, that it was full moon, so that it was not pitch dark, even if it was cloudy. But Matthew means it was dark from about mid-day to three in the afternoon. Is it not therefore evident, that he was a Greek ? He begins to count the hours from morning ; if he had been a Jew, he would have begun at sun-set. He was certainly a Greek, an arrant Grecian ; and pretending to be a Jew makes him more than I care to say.

Again, he says, verse 62, "Now the next day that FOLLOWED the day of the preparation." Would a Jew write so ? He would not : neither did the writer rightly understand the subject he was treating of ; the day that followed the day of the preparation, was the *first* day of the feast ; because the day of preparation is the day *before* the feast. But he, poor uninformed Grecian, saw it was a busy day with the Jews, and therefore, thought it was the feast ; and the day of the feast was a quiet day, he therefore thought it was of no note : and calls it the

day that followed the day of the preparation! * Yet, what appears strangest of all, according to Matthew's account, he partook of the pass-over with his disciples, and was crucified on the day after! which must have been the first day of the feast, which began the evening before, and the day after he was crucified, was Saturday; for ians hold he was crucified on Friday: so that this day of sealing the grave, must have been two days after the day of the preparation! as such, the story is not reconcileable to itself! †

Again, I did not know that the Pharisees were such wicked people! as to break the Sabbath so egregiously. But it is Matthew's story, not theirs; indeed, the day of crucifixion is also a Sabbath, † and an holy convocation, on which Jews do no work! But he will have the service of the Temple was neglected by the priests that day! No wonder then that the holy convocation was also forgotten by the whole city! No wonder that he tells us, without blushing, that the Pharisees went to Pilate on the Sabbath! and sealed the grave also, on the Sabbath-day! He that will believe Matthew to have been a Jew, will believe the rest: will believe any thing.

Since I have Matthew before me, let us consider the 57th verse: "Now when even was come." What wickedness! did not the burial take place before sundown? What wicked Pharisees! according to law, he ought to have been taken down before sunset. And what a wicked Jew this Joseph of Arimathea must have been! to bury him on the Sabbath; for when even was come, the Sabbath had begun, I mean, the Jews' Sabbath, not the Grecian Sabbath, begin that when you please, thank God, we know nothing of it. I wonder there was no disturbance among the people, for it all took place on the feast day! He was, according to Matthew's account, taken on the feast day,

* This shows the Gentilism, or rather Paganism of the writer of the tract, which goes by the name of the Gospel according to St. Matthew. The Pagan festivals were kept in noise, confusion, merry-making, riot, and debauch: all was bustle on their festivals: the day previous to the Jews festivals is all hurry and apparent hilarity, marketing, and preparing for the festival, which itself, is observed and kept in a quiet, sober, and religious manner, as a Sabbath, without the least noise. Protestants have very properly, introduced the keeping of their Sunday, after the manner of the Jews Sabbath; while in Catholic countries, the Sunday is still observed after the manner of a Pagan festival.

† And here I must ask ians, to explain to us, how it is possible, that the first day of the feast of passover, can be on Friday? and although, from the Evangelists' it so appears, I am bold to say, it is an impossibility! The first day of the feast of Passover cannot come on either, Monday, Wednesday, or Friday. This objection alone is sufficient, to give a distrust, of the whole account. The Calendar was settled long before Herod's time, and never needs amendment.

and crucified on the day of the feast, and buried on the Sabbath!!

Once more, Matthew, chap. xxvii. 1. "In the end of the SABBATH, as it BEGAN TO DAWN towards the *first day of the week*. There, again, Sunday morning is by him called the end of the Sabbath! this is not pardonable in a Grecian, to call Sunday morning, the end of the Jews Sabbath! but in a Jew, it is impossible! the Sabbath, all the nation, even fishermen know, ends on Saturday at even, and not Sunday morning. "From even till even shall ye rest your restings." Custom, had he been a Jew, would have taught him otherwise: but he was no Jew. The real truth, I believe is, it was not Matthew! but some wicked Grecian, who knew nothing, but had heard a story, and thought proper to write a book, on a subject he was not acquainted with. He knew nothing of the customs, manners, or language of the Hebrews; he knew nothing of their laws, traditions, or prophecies! and he has plainly shewn it in his work. He has even given them a new order of priests. How then can I wonder, or marvel, he wants to give them a new order of Gods! who have newly been started up, and whom our Fathers knew not. We thank him kindly, whoever he was, we want none of them; let all nations worship who they please, or what they please, for, or as Gods. "We will worship the Lord our God, for ever and ever." We will worship him alone, without any fellowship; and we certainly want none of the TROOP; we know but ONE, and only ONE, and him ALONE, none else, no other WITH HIM, NONE BESIDES HIM; NO GODS BEFORE HIS FACE.

To return to the subject: I was saying the translators of the Bible, were ashamed, and would not go all lengths with him, in this place; for they apply this psalm to David, and thus explain it: 1st, that is from the first to the 8th inclusive: David complaineth in great discouragement: 9th, that is from the ninth, prayeth in great distress: 22d, to the end of the psalm, he promises public thanksgiving, and praise. What their reasons were, is not altogether my province to founder, but perhaps I may hit on some of them, by assigning my reasons for disallowing either, his application, or their explanation: Why I will have that David neither speaks of himself, as they explain the psalm, or of Jesus of Nazareth, as he explains, or rather applies it. I ask, how can God pray to God? With what propriety, can Jesus of Nazareth, if he is God, or part of the Godhead, complain that God has forsaken him—In other words, complain that he had forsaken himself? That God was so far, and kept himself from hearing the words of his heavy complaint, his roaring, his cry of pain, or misery? He then complains that he will not hear himself! I cannot understand how Je-

sus of Nazareth, who is said to be equal to God, in power and glory, can, like a weak being, pray, and complain that his prayer is not attended to! and excuse this non attendance to his prayer, because God is holy! Then Jesus was unholy; and consequently, the holy God could not pay any attention to the prayer of his equal in power, and glory, because he, this equal, was unholy! "Our fathers trusted, and Thou didst deliver them." How can Jesus say "Our fathers?" What fathers besides his? The person speaking, must not only be plural, but they must have several fathers! The fathers are different: "They cried unto thee, and were delivered: they trusted in thee, and were not confounded." The complaint, is the complaint of several, not the complaint of one. Now David was but *one*, and therefore, he cannot speak for himself, or of himself: neither can Jesus, (with whom my business at present is,) be said to be more than one: how then can he say, *our fathers*? Can he mean by, our fathers, the fathers of the Son, and the fathers of the Spirit? Has the Spirit a father also? And if it hath, is it a different person from the father of the Son? For it is necessary, in order to apply, the fathers should be different persons, as well as those who complain, and pray. "But I am a worm and no man." How can we apply this to Jesus: I thought Matthew wanted to make him both God and man! How then can the prophet say of him, a *worm*, and *no man*. I know ians would wish to gut the psalm, and throw part away: but it will not do, it must all be retained, and no private interpretations by gutting. Thus they pervert the words of the Lord! and make them to appear to signify what was never intended: and thus has profaneness gone forth into all the earth! to the destruction of souls, the precious souls, to whom they cry peace, when there is no peace. The truth, (valuable above all things,) is: the person speaking, the person meant by the prophet, is a noun of multitude, a whole people, is Israel, in their present captivity and dispersion, to whom, both the singular, as one people, and the plural, as many, will apply, Israel; do say, "My God, my God, why hast thou forsaken me." This they truly complain of, they cry, and roar, both day and night, and give him no rest, that he shall make Jerusalem a praise in the earth; but he appears not to hear. Israel can say, and do so plead with God, "Our fathers trusted in thee, and were not confounded." Israel may well say, "I am a worm, and no man; the reproach of mankind, and despised by the people." Their fathers were a respectable nation, but at present, Israel, (the Jews,) is a worm, trod underfoot: therefore, Israel, may well say, "I am a worm and no man, a reproach of men, and despised by the people." Truly, Israel may say, thou

art my God from my mothers belly, for we will have no other God but him : and therefore, we say, "I was cast upon thee, from the womb, thou art my God from my mothers belly." Well may Israel say, "For dogs, that is, the assembly of the wicked have compassed me ; they have encircled, as a Lion, both my hands and my feet." This is the true translation of the original Hebrew verse :

כִּי סִבְבֹּנִי בְּלִבִּים עֹדָה מִרְעִים הַקִּפְטִי כֹאֲרִי יָדִי וְדֹגְרִי :

The word *Koaurree*, is in the Bible, perversely translated, *pierced*, when the word has no such meaning, for the כֹּפֶה *koph*, is a prefix, and signifies, *as*; and כֹּאֲרִי *auree*, means a Lion. This no Hebraist will controvert, nor even pretend to dispute.* It would be rather insidious in me, to say who, the dogs, or horned cattle, means and intends, suffice it to say, it means the persecutors of the Jews, the scatterers of Israel, and the oppressors of Jacob ; and it is they who part our garments among them, and cast lots for our vestures : they not only persecute and scatter Israel, but they also rob him of his property. They divide my clothes among them, and cast lots for my vesture ; the complaint is the complaint of Israel, the complaint of the Jews : (they having no cause to complain of the good people of the United States, they cannot, consequently, be intended by the prophet, either as the dogs, lion, or horned cattle, or the sword ; having made this concession, truth, and sincere love requiring it, I must stop, hoping, as they are no part of the Roman Empire, the denunciations, pronounced by the prophet Isaiah, and most other of the prophets, to come on, and overtake the old world, will not harm them.) And with an earnest prayer to God, that he will not take his holy spirit from me, but will continue to me his blessing, and enlighten me with the knowledge and understanding of his holy word ; and prosper my endeavours in the search of truth ; I close to his honour, praise, and glory, this my first Examination of Matthew .

DEA'S LETTERS.

Continued from page 368.

Having in my four last letters, examined all the quotations produced by St. Matthew, and said by him to be fulfilled in Jesus, and found them not to be so, in their proper plain and literal sense ; you will, I am sure, excuse my not doing the like by the other quotations, as it would be not only tedious, but would occasion you a needless expense

*See it acknowledged in Scott's Bible.

for postage. However, I can with truth assure you, that having carefully examined every one of them, they all appear to me to be such, as either do not concern the Messiah, or are not applied according to their literal sense, and plain obvious meaning.

This you will soon find, if you will be at the trouble of comparing the passages, said to be fulfilled, with their plain meaning in the prophet; the very same fate happens to those quoted in other parts of the New Testament. There is one, however, which I shall treat on, in this letter, that deserves our attention; because it is famous with some people, and is produced, as one that is plainly accomplished, and fulfilled in Jesus. The passage I mean, is twice alluded to, and quoted in the Acts. (1) "I will raise them up a prophet from among their brethren, like unto thee, and will put my words into his mouth, and he shall speak unto them, all that I shall command him." (2) From hence Doctor Leland concludes, that "Moses tells the people, that God would raise up from among them, a prophet like unto him; that is, not an ordinary prophet, but one of peculiar eminence; that should, like Moses, give them laws in the name of God himself, and to whom they were indispensibly obliged to hearken, and to pay an entire obedience." (3) Had this learned divine pointed out the particulars, by which Jesus distinguished himself, to be this eminent person, prophet, and lawgiver, like Moses, he had done something to the purpose; and then we should be enabled to judge of their exact agreement and likeness. This he has not done; but this is what I shall now examine: and as we have on record, the principal actions of both, it is not difficult to make the comparison. But first, I must observe, that Moses, having nothing foretold, either concerning his person, or character, had consequently, no description to answer; so that this circumstance *alone*, makes a wide difference in the character of Moses and that of the Messiah. Had there been any description of Moses, he must undoubtedly have, in a very exact manner, answered that description, or it would have been vain, and absurd in him, to have expected to be received by the people. Moses therefore, proceeds on a very different plan. To draw the attention of those to whom he was sent; he discovers his commission, in conformation of which, and to engage them, he wrought sundry miracles, and at last happily executed his promise, in delivering the Israelites from the Egyptian bondage. Then it was, and not till then, that the people were convinced, that he was a person sent from God for that purpose. It was his

(1) Acts ch. iii ver. 22. (2) Deut. ch. xviii. ver. 15. (3) Divine Authority vol. 1 pa. 100.

performing the essential part of his commission, and promise, that wrought in them this belief. "Thus the Lord saved Israel, that day, out of the hands of the Egyptians; and Israel saw the Egyptians dead upon the sea shore; and Israel saw that great work, which the Lord did upon the Egyptians; and the people feared the Lord, and Moses his servant." (4) Now had Moses failed in the essential part of his commission—could or would any of his miracles, however stupendous, have proved him to have been sent from God with such a commission? certainly not. And as it was absolutely necessary, that Moses should accomplish the delivery of the Israelites, according to his promise; so it was necessary, that the Messiah should perform those things, which are foretold concerning him. His character, and office we have a description of: therefore, whoever pretends to it, must undoubtedly, answer it: and must never be received, until he attests his character by fulfilling the prophecies, which describe him. The prophecies which, I have proved, being the test, or touchstone, by which alone, those he was promised to, were to judge, if he were the person therein described or not. The most stupendous wonders, and splendid miracles, would not in this case, afford any proof of his character; because it had no dependence on them. It must stand or fall, according as his actions, agreed, or disagreed with the prophecies; or as he did, or did not fulfil them.

If Jesus' pretensions were true, he ought to have performed, and done those things, which were foretold; and in so doing, give an undeniable proof. This would convince the people, that he was the promised person, beyond all objections; and he would then have acted consistently. The character of the Messiah, you will find in my 6th letter, [Vol. I. page 151 of *The Jew*.] collected from the prophecies there mentioned. The following is a short description or epitome of his office. "And he shall set up an ensign for the nations, and shall assemble the outcast of Israel, and gather together the dispersed of Judah, from the four corners of the earth." (5) This was the criterion given, by which the people were to judge, and distinguish him from all pretenders: in this description there is no room left to cavil; his office is described as it concerns the nations, for whom he is to "set up an ensign," that they might enter, and be partakers of the blessing of his government: and next we have his office, as it concerns the Jews, and what he was to do for them: "viz, He is to assemble the outcast of Israel, and gather together the dispersed of Judah, from the four corners of the earth." Had Jesus fulfilled this prophecy, he

(4) Exod. xiv. ver. 30—31. (5) Isa. cxvi. ver. 6—12.

would then have proved himself to be the Messiah, or person meant under that denomination; and would have drawn the whole Jewish nation after him. How it came to pass that he did not prove himself by doing so, is not my business to enquire; but that he did not, is very evident. The names of Israel and Judah cannot be usurped here; because the Prophet having described his office with regard to the Gentiles, he next describes it as regards the Jews; and that the Prophet's true meaning might not be misapprehended, he further describes them by the epithets of outcast and dispersed. Surelyians will not understand themselves, as meant, under these distinguished circumstances; neither do I believe they will refer the accomplishment of his prophecy, to their invented heavenly kingdom; for that would be doing the outcast and dispersed, too much honour, to assemble and gather them there; and they will hardly allow them, that in heaven, which they deprive them of here on earth: besides, they are not ignorant, that "A king shall reign and prosper, and shall execute judgment, and justice in the earth; in his days shall Judah be saved, and Israel dwell safely." (6) The contrary and reverse of all which, happened in the days of Jesus; how then could he be that Person. Here then we have a very material difference between Moses, and the promised Messiah: the one had no character or description to answer, the other had; but it is plain, that Jesus did not answer it: and in order to show, that Jesus was not the Prophet like Moses, let us make a short comparison. Moses was prepared by God, with a sign, when the Israelites should demand it: but Jesus constantly refused any sign. (7) Moses did mighty wonders, and wrought such stupendous miracles, as convinced those, who beheld them; these he did not do after the manner of jugglers, before chosen witnesses, nor in corners, but in public, and in the presence of all the people, whom he assembled for that purpose, he performed them in the presence of his very opponents, who were sometimes made to feel, the truth and effects of them. The Magicians, who endeavoured to rival him, confest, that it was the hand of God. Thus acted Moses: but Jesus took quite a different method; those miracles which are related of him, were wrought in secret, performed before chosen witnesses, and on believers only, in corners, and bye-places; the very persons who partook of the benefit were hindered from mentioning them, and were enjoined secrecy: his very brethren and relations disbelieved them. (8) The difference is manifest, for one convinced his enemies and rivals, and the other could not convince even his brethren and nearest re-

(6) Jer. xxiii. 5. (7) Mat. xii. 39. (8) Mat. xiii. 54.

lations. The more Moses' opponents doubted or denied his commission or power, the greater and more surprising were the proofs, he gave them. But Jesus did the very reverse "for he did not many mighty works there: because of their unbelief." (9) Had he acted like Moses, he ought to have performed other, great wonders: for the greater their unbelief, the greater ought his miracles to have been, and the greater would the honour have been by their conviction; so it was, that Moses did and acted; it is not certain from what cause this unbelief arose; it is not possible, however, that the greatness of his miracles should have occasioned it; because these would naturally, have a contrary effect. Who knows but their unbelief might be owing to some discovery made in the method of his performing his miracles, at which they might take offence; of which discovery, "He," (Jesus being ignorant of the true cause,) " marvelled, because of their unbelief." This I only offer as a conjecture; pray, consult the Evangelists, to see if what they say concerning this affair, will bear this sense. (10)

Let us continue the comparison: Moses was greatly honoured, and esteemed, by his brethren and countrymen: but Jesus was quite the contrary; for he declares himself, that no prophet is accepted in his own country. (11) Moses delivered the Israelites from the Egyptian bondage: did Jesus deliver the Jews from the power and yoke of the Roman? He indeed promised to "gather them, as a hen did her brood." (12) But this he never performed, nor even attempted: though he knew this to be the chief part of the Messiah's character, and the desire and hope of the nation; yet he pretends to excuse himself, by saying, "they would not," when the contrary is really true.

Moses was forty days and forty nights, with God on the mount: but of Jesus, it is declared that he was there as many days and nights, with very different company, detained contrary to his will, famished, tossed, and led about by the Devil; who must have been very superior in power, to him. (13) Moses governed the Israelites forty years: did Jesus do the like, or had he any command, post, or dignity?

Moses solemnly prepared the people, and appointed a time for the whole body of the nation, to gather themselves in one place, to the end, that they all might receive the law: did Jesus do the like? Moses delivered to the Israelites a system of laws, moral, ritual, and political, by which they were to be governed, both in church and state: did Jesus do any thing like this?

I know it is pretended that he introduced a new dispensation; but

(9) Mat. xiii. 58. (10) Mat. xiii. 57. (11) Luke iv. 24. (12) Luke xiii. 34.
(13) Mat. iv. 1-2.

this is so far from being clear, that the cause of his mission has always, is, and will for ever, be disputed. And I should be glad to be informed which of his laws, (I mean those which are practicable,) are new, and not commanded or known before: I have searched the Evangelist, and do not find one. If this be the case; how can he be made to answer the description given of him, "of his giving laws like Moses, in the name of God himself." If he did, which is the state or kingdom governed by them? It is evident, from the different, or rather opposite governments, in both, that he gave none; and they so widely differ in that of the church, (which one would think, ought to be his peculiar care,) that the different denominations, or sects of ians, do most uncharitably condemn each other; and what one party follows as right, the rest condemn as sinful. Surely this could never have happened, had he, like Moses, delivered laws for the government of both church and state. Moses published his laws in the most authentic manner; they were attested by God himself: were those of Jesus published or attested in like manner?

Moses took the people's express consent, who bound themselves, and posterity, to observe and obey: did Jesus do any thing like it? Moses, to convince the people, that his laws were from God, enacted immediate rewards as a recompense, and blessing if they kept them; and on the contrary, immediate pains, and penalties, if they neglected or forsook them. But Jesus refers them, both for rewards and punishments, after their deaths. The nature of the first was convincing: the latter was not. In short, Moses proved himself to the satisfaction of all, that he was a person sent by God: Jesus did not. From these, and many other instances, I think that it is very evident and clear, that a more opposite character, to that of Moses, cannot be produced, either in their lives, or deaths. Therefore, supposing, what is pretended; that a person was promised, who should be like Moses, and like him give laws: yet Jesus can never have been that person; for this passage cannot be, consistently, applied to him. On the other hand, it plainly, and evidently appears from the context, Moses promised a prophet to succeed him, or rather a succession of prophets; for he having therein, forbidden the people, the abominations of other nations, such as divinations, observing times, practising enchantments, or the consulting of witches, familiar spirits, wizards, and necromancers. (14) He then promises to raise them a prophet, &c. to whom they should resort, apply, and have recourse to, on all pro-

(14) Deut. x. vii. 8—13.

per exigencies; for the knowledge of some future events, this is the true scope, and intention of this passage; and in this, its plain obvious sense, it is understood by persons of the greatest learning, and knowledge, bothians, and Jews. Father Calmet, very justly, and judiciously, asserts this to be the true meaning. I will transcribe what he says. "As to the Hebrews, (says he,) who lived in the midst of these, idolatrous people, accustomed to receive oracles, to have resources to their diviners, magicians, and their interpreters of dreams: what temptation would they not have been under, to imitate these practices, these impieties, and superstitions, if God had not provided against it by affording them certain means of knowing some future events, in their most urgent necessities, by having recourse to the Lord, to his priests, and prophets. Thus when Moses had forbid the Israelites to consult magicians, witches, enchanters, and necromancers, he promised to send them a prophet, of their own nation, who should instruct them, and discover the truth to them. 'The Lord thy God, will raise up unto thee, a prophet from the midst of thy brethren, like unto me; unto him ye shall hearken.'" (15) It is needless to produce more authorities, the passage best explains its own meaning.

But notwithstanding the clearness of this passage, the authors of the Universal History, pretend that Joshua could not be, that Prophet like Moses, whom God promised to raise, and commanded the people to obey, under heavy penalties: because Joshua received directions from Moses, to consult the Urim, and Tumim, upon all emergencies. (16) and from thence urge and say, "How could he therefore, be the head prophet, and director of such a numerous nation, who wanted a director himself; or how could the people be charged to hear, and obey him, who was to receive his orders from the High Priest." (17) To this objection, I answer partly in their own words, from a remark of theirs. "That (his, Joshua's) great character drawn by, Jesus the son of Sirach, mentions his succeeding that lawgiver, (meaning Moses,) in the prophetic spirit;" and concerning his book, they tell us, "That both Jews and the generality ofians, have acknowledged as his, and as a canonical book." (18) To this we may add what they also assert, "That Joshua was the only inspired writer of that age, that we read of." (19) Thus these historians are obliged to assert, not only his inspiration, but his being the head prophet; for they read of no other; notwithstanding their endeavours to depreciate his character, to serve a turn. In like manner they are obliged to make him the

(15) See Cal. Dict. on the word Oracle. (16) Num. xxvii. 21. Univ. Hist. vol. III. pa. 436. (18) Univ. Hist. vol. III. pa. 483. (19) *Ibid.*

director, and governor of "such a numerous nation;" when they say, "Providence had by this time, so far signalized, that he became reputed by the whole Jewish nation." (20) And they assert in another place, that, "After this, Joshua governed the Israelitish commonwealth peaceably." (21) And they do throughout their history, give repeated instances of his being the governor; and also of the obedience paid him. Thus do those historians contradict themselves. But whatever they may think or say, we have a superior evidence and guide; to that then let us go, I mean the Bible: from which it is plain, "That he was the man in whom was the spirit," (22) as the text expresses it. It is also plain, that it was he, whom the people were to obey. (23) It is plain likewise, that those who did not regard that which he commanded, were severely punished. (24) This answered to what God promised. "That whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him. (25) Jesus, therefore, could not be here meant; because to him, it happened the very reverse: neither can ians, consistently, claim this passage for Jesus; because there is in it a clause, declaring that, "The prophet which shall presume to speak a word in my name, which I have not commanded him to speak; or that shall speak in the name of other gods, even that prophet shall die." (26) A provision this, which there could be no necessity for making, had the promise concerned Jesus; who, they, if consistent, must allow, could never come under it. Be that as it will, it is plain that God spoke to Joshua immediately, without the intervention of any other person or thing, in like manner, as he did to Moses. (27) Of this we have repeated instances, and God himself, tells him, "As I was with Moses, so will I be with thee; I will not fail thee, nor forsake thee." (28) In consequence of this promise, "God magnified him in the sight of all Israel, that they might know, that as I was with Moses, so will I be with thee." (29) And we accordingly find that the people "feared him, as they did Moses, all the days of his life." (30) These instances are enough to show that Joshua succeeded Moses as a prophet, director, and governor. That God revealed, and spake to him, immediately, in like manner as he did to Moses; in whose place he was appointed, and substituted. That he was obeyed, and feared in like man-

(20) Univ. Hist. vol. III. pa. 479. (21) *Ibid.* pa. 482. (22) Num. xxvii. 18. (23) *Ibid.* 30. (24) Compare the 17th and 18th verses the 6th ch. of Joshua, with the 22d, and sequel of the 7th ch. (25) Deut. ch. xviii. 19. (26) *Ibid.* 20. (27) Joshua ch. i. 1. ch. iv. 1—15. ch. v. 2. ch. vi. 2. ch. vii. 10. ch. viii 1—6. (28) Jos. i. 5. (29) Jos. iii. 7. ch. iv. 14. (30) *Ibid.*

ner as Moses was, all the days of his life. And to think otherwise, or to imagine that Jesus is meant here, is in every respect, inconsistent and absurd: he being the most unlike the person promised; as is evident from all the circumstances of his life. [*To be Continued.*]

We feel under obligation to Isachar for his gentlemanly communication; and would certainly give it a place in the Jew, if it could be curtailed. But as we dare take no such liberty, with the production of a correspondent, and its great length will not allow of its insertion, (as of itself it would fill a number) and we dare not administer the poisonous medicament without its antidote, we are withheld from inserting it. Therefore we have chosen the one part of his proposal, viz, "to answer it if we can." For in truth we can; as we see no difficulty in the way. We feel flattered, that our correspondent has according to our repeated intimation, confined himself to one text; and has not ranged through the whole maze of scripture, we shall in consequence confine, to the same subject, except where proof is necessary. The argument of Isachar runs thus. "The essence of the Deity is plural; for it is often spoken of, joined with verbs and adjectives, in the plural numbers," and as we have so repeatedly requested, or intimated our desire, that opponents in argument on scripture should confine themselves to one passage, he only, for the present, adduces in proof of his position, the 9th verse, of the first chapter of Malachi; were the word *אֱלֹהִים* Adonoeim LORDS, a plural noun, is applied to God by himself. And this he exultingly says is such a proof of the position of the plurality of the Deity, or in other words of the plurality of unity, which I dare not evade, and may answer if I can! We therefore proceed to answer, not to evade this difficult position.

MALACHI, CHAP. I.

1. "The burden of the word of the Lord to Israel, by Malachi."—The BURDEN, the weighty, heavy word of the Lord. The Prophet informs us, that the subject treated of in this prophecy is peculiarly momentous, it is therefore called *מָסָה* MASA, the burden &c. To ISRAEL, this prophecy is given; and addressed to the nation of Israel: the reasoning is for their guidance, the argument is with them; for their use, if not otherwise expressed. By MALACHI, by the prophet Malachi.

2—3. "I have loved you, saith the Lord; yet ye say, wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob. And I hated Esau, and laid his mountains, and his heritage waste, for the dragons of the wilderness."—In these verses a distinction is made between Esau and Jacob, merely showing that Jacob was chosen, but no reason is assigned for the difference made between the brothers. I must also here beg leave to correct the translation, *אֶשְׂאָר* and I will make, in the future, not as the Bible has it, in the past, I did make: it is a denunciation against the land of Esau; that it will become a desolate wilderness.

4. "Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, the border of wickedness, and the people against whom the Lord hath indignation for ever."—Here again, *אֶשְׂאָר* is second person future: when Edom,

or, if Edom shall say and not, as the English Bible has it in the present tense, "Whereas Edom saith." In consequence, the prophet informs that the country of Esau will become waste; and that Edom will plead that on account of their poverty, is destruction happened to their country, that in the natural course of events, their cities have come to destruction, but that in time they will return and build their wasted cities: that those things were not a punishment of God but a mere fortuitous course of events. This they will often say; but says the Lord, they may build, but I will throw down. All the world will call them the border of wickedness, and the people against whom the Lord is indignant for ever. And here we may perceive, that Esau, in the 2d and 3d verses cannot be the same as the Edom spoken of in the 4th verse; because if the country is become waste, there can be no hopes for them that the cities thereof will ever be rebuilt. Of Esau, the threat only is, that his country will become a desolate wilderness; but of Edom that their cities will be thrown down, and themselves be considered and called a people, against whom, God is ever indignant.

5. "And your eyes shall see, and ye shall say, the Lord will be magnified from the border of Israel."—Here we have proof that the whole is future: your eyes will see it, &c. And which I explain, your eyes will always see this, you will always have a right insight and understanding of this prophecy: not so, those who are without, and as such, ye will say, "The Lord shall be magnified from the borders of Zion." When the redemption of the Lord is come to Zion, when we Jews are restored, then the Lord will be magnified, then will be seen his indignation against his enemies. The question yet remains, what is the terrible wickedness of these people, called Edom, and who are they? In order to discover this we will proceed with the chapter, perhaps we may discover a clue to guide us.

6. "A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts, unto you, O priests, that despise my name. And ye say, wherein have we despised thy name?"—And here, as you justly remark, the translation ought to be, and if *Lords* in the plural; but the translators of the Bible, did not understand the prophet; the burden was too heavy for them; as such, they took the unwarrantable liberty of putting *master*, instead of *Lords*. The translation should stand thus:—A son honoureth the father, and a slave, (or servant,) his Lord; if I am *the Father*, where is my honour? and if *Lords* where is my fear? And here, friend Isachar, please to notice the intention of the prophet, or spirit of prophecy, is to answer the question that must occur to us on reading the forepart of the chapter, that we may have a right understanding of who Edom is, and why God is said to have perpetual indignation against them; and he reasons thus: You say, I am plural, that I consist of three persons, Father, Son, and Spirit. What are you, sons or servants? say you are sons, and I the Father, where is my honour? You give my honour and glory to another: and I have said, "And my glory will I not give to another; I the Father, must be worshiped, glorified, and honoured alone:" in answer to this, you say the Godhead is plural; allow it says the prophet, for the sake of argument: and if *Lords*, then ye are servants, in that

case, where is my fear? It is written, "The Lord your God ye shall fear, and him shall ye serve, and cleave to him." You friend Isachar, will perhaps tell me, the argument of the prophet is not convincing, no matter, it is sufficient to show us, who the people are, of whom he reasons, and whom he, at all events, places in the wrong; and to put this beyond doubt, the prophet proceeds, "Unto ye, O priests, that despise my name. And ye say, wherein have we despised thy name?" You not only teach erroneous doctrines concerning me, but even argue, wherein are we wrong.

7. "Ye offer polluted bread upon mine altar; and ye say, wherein have we polluted thee? In that ye say, the table of the Lord is contemptible."—*Polluted*, the word is כִּנּוּא and indeed means polluted, it has also another meaning, to wit, Redeemer; and may be taken in either, or both senses; it particularly points out the Eu. "Ye offer the bread of the Redeemer, or, the bread of pollution. And here I must notice, that in the original, it is pointed by the accents to read thus: "By your saying it is the Lord's table.—It is corruption! or despicable! Meaning it is not the Lord's table, it is the table of pollution! Not having sufficient room in this number, for explaining the whole chapter, let a correct translation of the rest suffice for the present.

8. "And if you should offer a blind creature for sacrifice; would it not be wrong according to the law? Or if ye should offer the lame, or the sick, would it not be wrong? Offer it to your Porz, would he be pleased with thee, or bear with thy presence, saith the Lord of hosts!"

9. "And now offering this pollution, you say let us pray, or seek the presence of God, and he will be gracious to us! And this is by your means, ye priests. Shall then, the presence of any one of you, be borne with, saith the Lord of hosts."

10. Who is there, even among you, that will shut too the doors, (stop teaching?) Neither shall your having light the fire of mine altar, be for nothing; ye shall receive your punishment. I have no delight in you, saith the Lord of hosts: neither will I accept any offering by your means."

11. "For from the rising of the sun, even unto the going down thereof, my name shall be exalted among the Gentiles: and in every place, incense shall be gathered to my name, and a clean offering: for my name, will be exalted among the Gentiles."

12. "But ye have profaned him, [the Lord,] by saying it is the Lord's table, it is the Redeemer."

13. "And whereas ye say, behold what a weariness is the law! and ye snuffed at it, saith the Lord of hosts: and in its stead, ye brought as an offering what is accounted as stolen, lame, and blind! shall I accept it from your hands saith the Lord of hosts.

14. "But accursed be as the perverter, who has in his flock a male, and voweth, and sacrificeth a corrupt thing to the Lord; for I am a great king."

Thus friend Isachar, I have shown the correctness of your translating אֲדֹנִים *Lords* in the plural; and still it does not prove as you expected, that the essence of the Deity is several. As to the other parts of your communication, being withheld from inserting it in the Jew, you can have by calling at the office.

THE JEW;

BEING A DEFENCE OF JUDAISM AGAINST ALL ADVERSARIES,
AND PARTICULARLY AGAINST THE INSIDIOUS
ATTACKS OF
ISRAEL'S ADVOCATE.

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DEA'S LETTERS.

Continued from page 427.

The 53d chapter of Isaiah, is famous among ian expositors; the whole is applied and explained of Jesus. They tell us that he is therein described, and represented, as a person despised and rejected; as a man of sorrow, and acquainted with grief; as one on whom the sins of the whole world were to be laid; as one who should offer himself to an ignominious death, and be chastened for our transgressions and iniquities; thereby, redeeming lost mankind, and working their reconciliation with an infinite, and offended God; atoning with his life, and suffering for original and actual sins; the whole human race, (as they pretend,) being slaves of the Devil, and under God's wrath and damnation, as partakers of Adam's sin; God requiring infinite satisfaction, which not being in the power of any finite creature to make, could only be done by Jesus, as being both God and man. It is really surprising, to what lengths they stretch these doctrines: asserting that no person can be saved by his own merits; making salvation attainable only by the merits of Jesus, that is, declaring we are only to be saved by proxy; and they will have all good, or beneficent works, to be sinful, without faith in Jesus; holding all accursed, who believe they shall be saved by the law, or sect which they follow; thus one absurdity gives rise to another: they banish that charity which, on many occasions, they pretend to be the distinguishing characteristic of their religion, but with what little foundation, I appeal to their creeds, as these doctrines and inventions are the foundation of the present system of ianity; and are the consequence of, and have their foundation on, original sin, from whence they draw a pretence for Jesus's sufferings, and ignominious death: and the necessity of infinite satisfaction, that is, the necessity of one God dying to satisfy another. or the same God.

It will be necessary to sift this matter and shew its absurdity, and prove that there is no manner of foundation, either in reason or scripture, for such inventions. For, as is judiciously observed, "One of God's revelations cannot contradict another, because he gave us the first to judge all others by." (1) It will be, therefore, vain to pretend that these doctrines are above reason, if they contradict reason and common sense; that being the criterion by which all doctrines must be judged. It is very plain and evident that Adam, and the rest concerned in original sin, had sentence pronounced on them by God himself, which sentence was inflicted on the offenders, we have it in the following words, "And the Lord God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field, upon thy belly shalt thou go, and dust shalt thou eat, all the days of thy life; and I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception, in sorrow shalt thou bring forth children, and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree which I commanded thee, saying thou shalt not eat of it: cursed is the ground for thy sake, in sorrow shalt thou eat of it all thy life." (2) This was God's own definitive sentence, which being executed on the different, or several offenders, will any one say that God required either a greater, or a different satisfaction than that which he, himself, imposed? Can any one say that he was not satisfied with his own judgment? Can there be a greater absurdity and contradiction, than to pretend that God, himself, must suffer, that he may pardon? How inconsistent, not to say impious, are such doctrines: how unacquainted must those, who propagate and inculcate such notions, be of God, and his attributes! Is it to be imagined that the sin of our first parents, after judgment and sentence has been executed, should again be revived after some thousands of years? What tribunal, or court of justice would allow this? Or who could be the appealants? Was it Adam that appealed against his maker? or did the Almighty appeal against himself, or his sentence? Is not such a proceeding in fact, inflicting punishment on the Deity, as if he were the aggressor, for giving a merciful sentence against Adam? Can any thing be more ridiculous? And shall we believe people, nay, learned people, are serious, when they pretend to impose such absurdities for doctrines?

(1) Warburton, D. Leg. Vol I. pa. 83. (2) Gen. ii. 3—14.

It is pretended that God, being infinitely offended, required infinite satisfaction. But can God require of his creatures, that which he never put in their power to give? Can we consistently, with the natural notion we have of God, think he can act thus with his creatures? Or that he, in his infinite goodness, can ever require more than is in our power to give? Or can finite creatures give infinite offence? But for argument sake, let us suppose that such a satisfaction was necessary: and then let them tell us how it was possible that it should be made at all: for if God the son (as is pretended) be of the same essence with God the Father, how can one suffer and not the other; besides, original sin must have equally offended the Father, Son and Holy Ghost, since they are all but one, or of the same essence: for which reason all three must have required the like satisfaction, for as they all can have but one will, none could pardon without it; and why might not the Father or Holy Ghost be Mediators, as well as the Son: and if one could pardon, or did not require infinite satisfaction, why not the other? And if we are told that nothing suffered by this satisfaction, made on the cross, but only the human nature, then they can not make out the satisfaction, which they pretend was necessary: for if human sufferings were sufficient, there was no necessity for any satisfaction to be made by Jesus, as God and man: Adam, or any of his descendants would have done it as well. But let us enquire further: did Jesus make full satisfaction, or did he do it only in part? If the first; pray, what was it that was pardoned? Why nothing: for the debt being fully paid, or satisfaction given, then there was of course, no pardon; for supposing you owe me a sum of money, can it be said that I pardon you any thing on receiving payment, or satisfaction to the full amount? Would it not be ridiculous for me to say, I pardon you, having received the whole? Is it not equally absurd to say, pardon was obtained, when full satisfaction was made and given? But we may be told, though full satisfaction could not be made, yet, that God accepted it, and took it for such. If so, then must they allow that God can pardon without full satisfaction, which if he can, how absurd must it be, to say he required infinite satisfaction; and why he might not pardon Adam, on the punishment he inflicted, will be impossible for them to show. In short they are reduced to this dilemma, if Jesus made full satisfaction, then there was no pardon, and if he did not make full satisfaction then there was no necessity for either his suffering or death. The Messiah, say they, was to die for the sins of the world: grant he did so, the natural consequence must then be, that mankind were restored, but nothing like this is pretended; for enquire in

what the restoration consisted? and it vanishes to nothing. Was the human race restored to any of its former dignities? No. Was there any alteration in their affairs? No. Did the Jews, to whom the Messiah was promised, as the greatest worldly blessing, receive any benefit or advantage by his coming? No: on the contrary, it is pretended, that the doing that which was necessary to be done, brought on their ruin. Can there be any thing more inconsistent, or contradictory, than to pretend that the salvation of the whole world, could only be brought about by the ignominious death of a person, and that the very act that introduced this salvation, excluded those very people, through whose means it was obtained, from the benefit of it? How are the Jews upbraided for this very act, let allian writers witness, one and all agree, that for this sin, not only the city and temple were destroyed, but that thereby, they brought damnation on themselves and posterity. There is something very unaccountable in this affair: for Jesus must die that the world might be saved; and the Jews must be damned for the same reason. That Jesus was to suffer an ignominious death, was pre-ordained, a thing settled by agreement: to this end and purpose it is pretended that "He came into the world; the kings of the earth stood up, and the rulers were gathered together against the Lord, and against his For of a truth, against the holy child Jesus, whom thou hast anointed. Both Herod, and Pontius Pilate, with the Gentiles and people of Israel, were gathered together, for to do whatever thy hand, and thy council, determined before to be done." That this was so, is evident from what Jesus himself tells Pilate. "Thou couldst have no power at all against me, except it were given thee from above." (4) Who can forbear lamenting this contrivance? Who can forbear crying, O fatal necessity? Is it thus that the Almighty, the good, the merciful God! deals his blessings to mankind; thus to deceive and doom to destruction, the unhappy instruments which he was pleased to make use of in saving the world? Who could have suspected or believed that the Deity, who fills all things, should so contract his existence, as to be contained in the womb of a woman! That he should take a human shape, and appear among us in disguise, doing all he could to hide from those to whom he was sent, not only his divinity, but the character of the Messiah. (5) Was it to be imagined that the Messiah could in his discourse, make use of nothing but dark sayings and parables, that he might not be known; or, as he expresses himself, "That seeing they may see, and not perceive: and

(3) Acts iv. 26. (4) John xix. 11. (5) Mat. xvi. 20.

hearing they may hear, and not understand; lest at any time, they should be converted, and their sins should be forgiven them." (6) Is this conduct worthy of God? Is this the Messiah promised the Jews as their greatest good? Behold him using all the art he can, from manifesting himself, "Lest at any time they should see with their eyes, and should understand with their heart, and should be converted, and I should heal them." (7) Could it be imagined, that the Messiah would hinder the Jews the means of being healed and forgiven? "And he said, Unto you it is given to know the mysteries of the Kingdom of Heaven. But to others in parables, that seeing they might see, and hearing they might not understand." (8) The Jews did all in their power to be rightly informed, and only desired a sign. (9) But lest they should be convinced, they were refused; and a resolution taken to give them no sign, but the sign of Jonas, (10) which in fact was no sign, as it was never made good to them; for they were excluded from being present, or seeing any of those transactions, related of his resurrection. And I can not help thinking, that if his death brought on the destruction of Jerusalem, and the damnation of the Jews, that it was none of their fault, since the grand secret was never disclosed to those who ought to have had information: of this, Jesus himself, seems to have been sensible: "Father forgive them, for they know not what they do;" (11) were his last and dying words: and St. Peter declares the Jews guiltless: "And now brethren, I wot that through ignorance, ye did it; and so did your rulers." (12) It is therefore, a great absurdity to pretend, that the destruction of the city and Temple, and dispersion of the Jews, were occasioned by putting Jesus to death. Was the destruction of the kingdom of Israel, (which happened 700 years before Jesus's time) owing to his death? Was the destruction of the City and Temple by the Babylonians, owing to his death? Were the many and frequent calamities which befel the Jews owing to his death? Were the frequent profanations, and pollutions of the Temple, and its being so often taken by different enemies, owing to his death? No: the Jews will be told that all those calamities were brought on them by their manifold crimes. If so, why is not the last destruction of the City and Temple imputed to the same cause? The history of those times furnishes such scenes of wickedness and profaneness, as are not to be equaled at any other epoch. Besides, were not the Jews subject to the Romans long before the coming of Jesus? Were they not barbarously oppressed, and ill treated by their extortionate Governors, both

(6) Mat. iv. 12. (7) Mat. xiii. 15. (8) Luke viii. 11. (9) Mat. xvi. 1.
(10) Mat. xvi. 4. (11) Luke xxiii. 34. (12) Acts iii. 17.

before, in his time, and afterwards? Was not this, together with a desire of recovering their liberties, and the being misled by some crafty and wicked leaders, that which occasioned their revolt? They might as well pretend, that all the misfortunes which befel the Jews before the coming of Jesus, were owing to his death, as to pretend that what afterwards befel them, was owing to that event: when it evidently appears that this was brought about by so many concurrent causes.

The doctrine of satisfaction, and the necessity of Jesus's sufferings and death, appears very plainly to have been invented by his followers: his whole conduct, very evidently contradicts it. We are told, that "As Jesus sat at meat in the house, behold many publicans and sinners came, and sat down with him and his disciples; and when the pharisees saw it, they said unto his disciples, why eateth your master with publicans and sinners. But when Jesus heard that, he said unto them, *They that be whole need not a physician, but they that are sick: but go ye, and learn what that meaneth. I will have mercy and not sacrifice*, for I am not come to call the *righteous* (says he) *but sinners to repentance*. (1) Nothing can be more express than this declaration of his; but how contradictory to the present system of ianity let any one judge. Jesus declares, that they that be whole, need not a physician, but only those that are sick. But ians insist, that unless, both the whole, and the sick have one, they must be damned. Jesus freely declares, that he came, "Not to call the righteous, but sinners, to repentance." But ians insist that without *faith*, they must be damned, repentance not being deemed by them, sufficient. Jesus declares from Hosea, (2) that God will have mercy, and not sacrifice. But ians contradict him, and strenuously insist, that God could have no mercy *without* sacrifice. *Is it possible* that Jesus should have made such a declaration, if he knew that he himself, was to be made a sacrifice? Nay, a *necessary* sacrifice, to which he had, as ians pretend, devoted, and offered himself *willingly*, and *freely*. But it is very plain, that all pretensions of this sort have no manner of foundation; since it was with the utmost reluctance that he suffered. "My soul is exceeding sorrowful even unto death," says he. (3) He prayed very fervently, "O my Father! if it be possible, let this cup pass from me." (4) "Father if thou be willing, remove this cup from me." (5) Here is what he earnestly desired, and what he besought in the utmost agonies; such as even made the sweat that

(1) Mat. ix. 10. (2) Hosea, vi. 10. (3) Mat. xxvi. 29. (4) Mat. xxvi. 39. (5.) Luke xxii. 42.

came from him, "as it were great drops of blood falling to the ground."

(6) The whole of this transaction, therefore, evidently evinces that he had not made any such agreement; for either he knew his death to be necessary, or he was ignorant of it: if the first, then was his praying to be exempted from that which was necessary; from that to which he had devoted himself, and from that which he came to perform, absurd and ridiculous: and would have been thought so, had any common person acted in the like manner; for how could he so earnestly pray to be exempted from that which he knew was necessary for him to undergo, having freely offered himself. Was the desire of saving the world, a matter of such indifference to him? Was his love to mankind abated? But if he knew not that his sufferings were necessary, or that by his means the world was to be saved: then could he not be that divine person which ians make him; and consequently, if infinite satisfaction was necessary, or the death of God requisite, he could not be the person that could make it; that he could not be God, is plain, not only from his whole conduct, but also from the circumstance of the angels descent from heaven to strengthen him. (7) Now for God to be either in such agonies, or to stand in need of another's assistance, appears to be such an absurdity, as scarcely ought to be mentioned: for of what service, or use, would the divine nature be, if it could not prevent human frailties and fears, from getting the better of it, nor prevent its triumphing over it? On the whole, I think there redounds no honour to Jesus, from the representation of this whole affair, since he prayed to be excused from it, and besought it with blood sweats, being done contrary to his inclination. "Not as I will, [says he] but as thou wilt. (8) not my will, but thine be done." (9) So that if he was a divine person, he must have had an opposite will to that of the father; which if so, it will be difficult to make it consistent: and either the Jews contracted no guilt, since there could be no salvation obtained without his sufferings; or salvation must be made the consequence of an obnoxious wicked act! To these sad dilemmas are they reduced. "We are told that the whole economy of man's redemption, is every where represented to us as an unsearchable mystery of divine wisdom and goodness, and as the object of our belief, and not of our comprehension." (10) But as this is the foundation on which the whole superstructure is built, I think that if the same be proved false, every thing that is built thereon must fall; for can that be made a matter of belief, which we not only do not comprehend, but

(6) Mat. xxvi. 44. (7) Luke xxii. 43. (8) Mat. xxvi. 39. (9) Luke xxii. (10) Univ. Hist. vol. x. p. 591.

is contradictory in itself: neither can it be made to answer any end, or purpose at all; for as to original sin, they do not pretend that it is atoned for, it being an article of faith, that every one that is born are enemies to God, and slaves to the Devil: and children are doomed by the Romish church to Limbo, if they die before baptism, and the reformed, condemn those that are born of parents not baptised, to damnation; this they do for original sin, of which they are most innocent: so that Jesus's death was of no service, and as to actual sin, we are as subject to be carried away by the flesh as our forefathers; the same inclination, the same proneness to vice, predominates in our weak natures; and experience will teach us, that there is not the least alteration: so that his sufferings wrought in us no cure; and as to any spiritual benefit, it is plain, that by this scheme, the world is in a worse condition than it was before; for the Jews by the law, and the Gentiles by that of nature obtained salvation: but now, the elect only, are to be saved; and this saving doctrine is contracted to such narrow limits, that it extends no farther than a particular sect; for the Roman Catholics send the reformed of all sects, to the Devil; these in their turn, do the like, not only by them, but by all of different sects; for salvation is engrossed, and made the sole privilege of those within their own pale: and to the rest of mankind, they show no mercy, as appears by their creeds. What was it then, that his death redeemed the world from? Was it the cause of introducing true religion? That was needless, and might have been done without his suffering. But where, or among what sect, or party, is the true religion to be found? Is it in the Romish Church? This the others contradict: is it to be found in many particular sects? This will be denied by all. This being the case, of what benefit were Jesus's sufferings and death? Could they, in fact, show the benefit of it, and demonstrate the cures pretended to be wrought by it, then indeed, they might boast, and have some reason to apply the prophesy to him: but to pretend to impute it to him, without proving the effects, is very extraordinary. How inconsistent areians in their doctrines; they tell us that Jesus atoned and made satisfaction for original sin, and yet declare that children are born with it; which they pretend, is done away by baptism. His death benefitting those only, who received it; all others continuing under its penalty, the same as if he had not suffered: So that to be free from original sin, (for which no one ever thought himself any ways accountable) his death is not sufficient; the atonement being made to consist in baptism, or in being sprinkled with water: and after all, they place the efficacy of the cure in the imagination: for they will tell you.

that Jesus did his part, and by his death, freed every one from sin : but it is necessary, that you think so, otherwise you can receive no benefit from it; you must therefore, first think yourself under God's curse, and indignation, and then imagine Jesus has freed you from it: that is, you must imagine yourself sick, and then imagine Jesus has cured you, and then you are sound and well: but if you have not strength of imagination sufficient, to make you think yourself sick, and consequently, that you stand in no need of medicine, in such case, Adam's eating the forbidden fruit, will rise up in judgment against you, and you must be eternally damned. Is not mankind by this redemption scheme, in a much worse condition, than they were before? was this the inestimable blessing the world received by his death? perhaps one of a thousand will be saved, and all the rest will be damned!! Now, how he carried our sorrows and our grief, or how he bore our iniquities and transgressions, or how he made atonement for our sins, or in what manner he justified us, are things, which I confess, I am not able to comprehend.

Almighty God has declared that on our repentance, and turning to him with a reformed life, he would accept and pardon us. (11) Such acceptance, on our repentance and amendment, being also agreeable to reason, and to God's mercy and goodness, the case must always have been so, had Jesus suffered or not: besides, if Jesus made satisfaction for the sins of the world, the past, present, and future, then can it be of no importance whether we be good or bad; for if that be so, our reward or happiness must be secure thereby, without good works or virtuous actions on our part. But it may be pretended that our reward depends partly on our own merits, and partly on the satisfaction which Jesus made: imputing part of his own righteousness to make up our deficiency. To this I answer. By this scheme Jesus was only a saviour in part, and the redemption must then be as incomplete as it is absurd: besides that, it takes from him the merits of having saved the world; for if our personal righteousness be necessary, or our repentance and amendment, then cannot his death be of any advantage to us; because upon these terms, as I before observed, we have assurance of being accepted. Nothing can be more contradictory, than to pretend that a person, and he a just one too, was to suffer that the wicked might receive reward; for if that be the case, men would be rewarded without regard to their merits; for personal merits must necessarily belong to the agents, and are connected with the very individual, inherent in himself; and no transfer can be made of them from

(11) Isa. lv. 7. Ezek. xxxiii. 11.

one agent to another: consequently, to claim another's merits, is the most absurd, and incoherent scheme that ever was invented; that a person pleads another's merits, and pretends to justify himself by faith! Will this plea of justification avail the greatest villain? And shall one, who practices all the moral duties of life, be damned because he lacks this faith? Can it be consistent, with either scripture or reason, to make faith the reward of the wicked and *that the wicked be rewarded through faith*, and to impute it to them for righteousness; whilst they deny the good, who have led a life of goodness and virtue, the reward due to their merits? If God accepts faith, let them trust to it, and let there be no distinction between moral good, and evil. But if good works be deemed necessary, why shall not he who practices them, be benefitted thereby, let him belong to what sect or society, either choice or chance may place him? Shall the merits of one person benefit all that will plead them? and shall not personal acts and righteousness, avail those who practice them? Can any thing be more inconsistent with God's justice and mercy? Thus you see to what absurdities, the scheme of Jesus's sufferings and passion leads them to. But in truth, this is only invention, and entirely fictitious; for let them suppose that the Jews had received Jesus for the Messiah, that they had believed him to be God himself, and that they had paid him whilst living, the adoration paid to him byians since his death; what must have been the consequence? Must the world have been damned? This must have been the consequence! because no atonement, no justification, no imputed righteousness, no faith, could then have been pleaded, and of consequence, all must perish everlastingly. Are they not obliged to us, for performing the act, though wicked, as represented, since it bought them salvation. How ungrateful are they for this benefit? Jesus underwent a momentary pain, and for that they reverence and adore him. The Jews were involved in the same act, they were appointed to the work, they brought destruction and damnation to themselves and posterity, by doing their part: and yet are despised, ill treated, and abused by those very persons, who pretend to reap the benefit! These are the absurdities attending this incomprehensible scheme: they are in the right, therefore, to call it "An unsearchable mystery." As such, let those who can, believe it.

[To be continued.]



Owing to press of matter on hand for the remaining numbers of the Jew, being for many reasons determined to close the publication with this volume, we are unavoidably restrained, from presenting our rea-

ders with an address to the Jews which appeared in the last number of *Israel's Advocate*: otherwise than by paragraph, accompanying its answer. Assuring our readers, that, in that way, the whole is given literally.

"To THE JEWS. — I am aware that *Israel's Advocate* is intended to prove, by works of kindness, that those who areians, love their elder brethren the Jews. I have been well pleased with the friendly spirit manifested in the answer of the Jew to Camden and G. F. The Editor of the Jew is commendable for candour."

"I am poor in thanks,"—Candor! is a compliment which may with truth be paid to Judaism, not to the Jew. Moses, informs us *Deu. xxxii. 8-9*. "When the Most High caused the nations to be inherited; when he parted the children of men; he placed the bounds of the people against the number of the Children of Israel. For the Lord's portion is his people, Jacob is the line of his inheritance." Here we are taught, that mankind were divided into inheritances, of which the Lord took Israel as his portion, to serve him. But we do not therefore hold, think or believe, that our being chosen, works the exclusion of the Gentiles; far from it. Of all nations he who worketh righteousness, is assured of acceptance to life everlasting. And our being chosen was not for our exclusive benefit, but for the general benefit of all mankind: that through us all may, (and they certainly will,) be brought to the knowledge of Truth. *Jews must become teachers of righteousness, A KINGDOM OF PRIESTS. Ex. xix. 6.* And therefore our sufferings were necessary; that we might teach by example as well as precept, and will tend to the glory of God, and the salvation of the world.

The gods of the Gentiles, those to whom they were severally divided, may by them, be worshipped, at present, without their committing any sin thereby. And we would only warn them, for their own safety, not to join the God of the Jews, in fellowship with other gods: they may acknowledge him alone, and serve him without the covenant of Israel, they may serve others as mediators, if they are inclined, (those to whom they were divided,) but the Eternal Self Existent! the God of the Jews, must be worshipped alone. Thus much of the Candour of Judaism.

"Camden, and G. F. seem indisposed to reply to objections made by the Jews; because controversy is liable to be unpleasant, and do more harm than good. And the pacific disposition of the editor of *Israel's Advocate* has declared himself opposed to controversy in a paper devoted to the information of those who are favourable to ameliorating the state of the Jews."

Camden and G. F. should have considered this before they suffered their productions to appear before the public as addresses to the Jews. When they did appear they of course elicited an answer; for if none

had been given, it might have been supposed there was no answer to give. Their not replying may proceed from the unpleasantness of controversy, or rather, as I should suppose, from the satisfactory nature of the answer: of this our readers must judge.

As to the works of kindness and pacific disposition of the editor of *Israel's Advocate*, we would with pleasure acknowledge, if we could see any thing like it: if such are his feelings, he has the strangest of all methods to shew them.

You my brother have no such fear, and in my humble opinion you are correct: there can be no unpleasantness in the controversy of love, the search of truth can do no harm, even should neither party be convinced, the arguments will be before the public, who are the only legitimate judges. Let us say controversy is the sieve of vanity; we ought not to fear its shaking, the principal wheat, the heavy grain will not thereby receive damage: the foul seed will indeed fall through, the chaff and light grain, may be carried away by the wind, and should the heavy grain come in contact by the shaking of the sieve no farther harm can happen than the loosening the dust and rust which by time all have contracted. Vital religion is not endamaged by the loss of superstition, and thus all parties may be gainers by the controversy without harm to any.

"But, perhaps the editor will permit me to say a few things for the purpose of shewing how the son, according to human nature, may, as it respects the divine nature, be the everlasting father, or prince of peace; and consequently, as to the new covenant, a most holy prince of his spiritual Israel, whose circumcision is of the heart, and whose sacrifices are broken hearts and contrite spirits. That the son in one sense is the father in another, is proved by Isa. ix. 6, and xi. 10."

Hence arises another question, if the son in one sense, is the father in another, then the father and son are one person; how then do you teach three persons? why not three senses in one person? for the whole difference (according with the above) is in the sense, and not in the person: and in this case, a plurality of senses, instead of the plurality of persons, should be taught. "That the son in one sense, is the father in another," is not proved from Isa. ix. 6, even allowing your reading of that text; because, as I have heretofore shewn, that among Jews, children are commonly called by such names.

I am thankful for this opportunity of explaining Isa. ix. 6, having lately read that strange production, called, "Memoir of the Rev. Joseph Wolf," wherein, the Jews' readings, explanations, and arguments, are invariably misrepresented. Wolf, as is usual in desultory conversation, appears to have paid too little attention to the arguments of his opponents, or, had not a sufficient quick apprehension of the language used.

and consequently, he gives us the Jew side, in a disguised, awkward, and weak state. The question on this text, stands thus.

Bible translation. Isa. ix. 6. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Original.

כִּי-יָלַד לָנוּ-לֵד-לָנוּ בֶן נָתַן-לָנוּ יְהוֹדֵי הַמִּשְׁרָה עַל-שִׁכְמוֹ וַיִּקְרָא
שְׁמוֹ פֶּלֶא יִיעֲזֵר אֶל נֹבֵד אָבִי עַד שֶׁר-שָׁלוֹם :

And which the Jews translate "For unto us a child is born, unto us a son is given: and the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, HAS CALLED his name the Prince of Peace." And this child, the Jews say, was king Hezekiah, who was a child at the time of the delivery of this prophecy; and who, afterwards, was made king, and consequently, the rule was on his shoulders. And they object against the ian explanation that the whole; fore part of the prophecy is in the present and past tense, IS BORN, IS GIVEN: and they say that וַיִּקְרָא is not as translated in the English Bible. *And his name shall be called*, but that it is, and should have been translated, *And he called his name*.

To the above explanation Wolf objects, that according to the construction of the Hebrew language (if it should be so explained) it should stand thus:—

פֶּלֶא יִיעֲזֵר אֶל נֹבֵד אָבִי עַד יִקְרָא לְשִׁמּוֹ שֶׁר-שָׁלוֹם

Hence it appears, Wolf did not comprehend the explanation, he refers to his dictionary and concordance, when he ought to be acquainted sufficiently with the language, to do without a dictionary; but I shall proceed as if I am speaking to an English ear, who has learnt the Hebrew by lexicon and the rules of grammar, and therefore hope to make myself better understood: the verb is וַיִּקְרָא this verb Jews invariably translate, indicative, past, third person singular—consequently, and he called; and look for a noun agreeing therewith, this they find to be the Wonderful, the Counsellor, the Mighty God, the Everlasting Father: and I say that Wolf's construction is not according to the idiom of the Hebrew, wherein the noun may come after the verb, to prove which, we want no concordance, nor lexicon, we have only to open the bible, in the very first page of which we find וַיִּקְרָא אֱלֹקִים and God called, here the verb וַיִּקְרָא and he called, in the Hebrew proceeds its noun אֱלֹקִים God Gen. i. 5. I chose this verse, because it is the same verb וַיִּקְרָא but in truth, several preceding verses have their nouns

agreeing with, and following their verbs as *אֱלֹהִים בָּרָא* God created, *אֱלֹהִים דָּבַר* and God said, *אֱלֹהִים רָא* and God saw. Indeed this is the most general method of expression. I might here give a long list of the verb *קָרָא* (but it must be unnecessary), translated in the Bible, and he called, where the noun agreeing follows as in Isaiah ix. 5. let the following suffice, Gen. i. 9.—11—20 xiv. 1. and lastly, Levit. x. 1. "And the Lord called unto Moses," &c. Here the verb *קָרָא* is the first word of the sentence, and its noun "*The Lord*," does not appear till after the next verb in the same tense, number and person. *וַיִּדְבֹר* and he spake, so that it should have been translated, "and the Lord called and spake to Moses." Butians with the English translation render the verb *קָרָא* in Isaiah xviii. 8. imperative future, third person, *shall be called*, but this their Hebraists cannot, neither will they defend, no matter what lexicon, dictionary, or concordance they use. Thus my brother, you perceive how the question stands between us on that text in Isaiah.

And the context shows the Jews are correct, in saying Hezekiah is intended by Isaiah, and not Jesus. The prophet is giving an account, or foretelling the invasion of Judea by Sennacherib and his destruction. Of this he treats in the latter part of the 8th chapter, and his destruction in the fore part of the 9th; and on this he sings "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." By the destruction of the army of Sennacherib, the Jews will see a great light and enlargement, as heretofore explained. No. 2. Vol. II. pa. 296. The Prophet foreseeing all that eventuated in consequence of the destruction of this invading army, addressed God in these words: "Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil." And here there is a *karee*, and *kasib*; the Bible translates as it is written, "And not increased the joy;" and this may appear enigmatical, for the joy appears perfect, since they in that day, rejoiced before God in Jerusalem, on the destruction of the besieging army, as men rejoice in harvest, and as men rejoice who divide the spoil: they did indeed rejoice with a perfect joy, and did divide the spoil of Sennacherib's army, which was destroyed: and therefore, the *karee* *וַיִּשְׂמְחוּ* which is affirmative, "thou didst to him increase the joy," and it will again be so read on the coming of the Messiah when our joy will be perfect. But at present, the English Bible is correct, as it is written, "and not increased the joy;" for after this salvation under Hezekiah, the joy of Israel has no fur-

ther been increased; we have been in captivity from the time of his son Manasseh, to this our day—and therefore, also the next *karee* and *kasib*, verse 6. which is written לסיבה with a final *men*, making for the present reading, two words רבה לם which is rather a dividing the rule or government לם to, or in favour of that nation called רב לם Gen. xiv. 23. ולאם מלאם אכץ this also, must not be altered till the coming of the Messiah our righteousness, as the English has it, when will be fulfilled, רב יעבר צער, the greater will serve the lesser.

Hence may be perceived the necessity of leaving the sacred page as we find it. And the English Bible society have done wrong, by putting an open, instead of a final letter, in the word לסיבה Isa. ix. I would think it sufficient to condemn the whole edition; and although I would rather see Hebrew Bibles without English or latin notes, or crosses in the margin, I would look over the notes, and call crosses single daggers, but should require the text to remain sacred, and not allow the most trifling alteration to take place. The Jews are the proper, and acknowledged guardians of the sacred text: We therefore, enter our public protest against the edition in question; and with the Jerusalem Jews, pronounce it a perverted, and an unfaithful copy; and every man, Gentiles as well as Jews, all who are in favour of the sacred preservation of the original text, will no doubt, do their duty.

Isa. ix. 4—5. “For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Median. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.” The burden of Sennacherib was indeed heavy, all Judea was conquered, except Jerusalem: and his overthrow was as perfect as the defeat of the Medianites, either in the days of Balaam, or their last defeat under Gideon, Judg. viii. which is here alluded to.

The defeat of Sennacherib was not like any other defeat; for it was without noise, and without bloodshed; for they were all slain, to appearance, in a natural way, in one night, 180,000 men, the whole army died without noise, or bloodshed; and the burning and fire, may either intend the inward fever which consumed them, or that the dead were consumed on funeral piles. Then follows our text: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, shall call his name, the Prince of Peace.”

And even should we concede that these names, the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, as well as the Prince of Peace, are the names of the child, still is that child, Heze-

kiah, whose name, whereby he was generally called: Hezekiah contains all these, and is much greater: it is nothing less than *עזר פני* The Lord my fortress, or rather the Eternal Existence my fortress: and this is nothing else than the ineffable name: the last letter is omitted that it should not be spoken; but every Hebraist will tell you it is the same, and has the meaning I have above given it.

As to Isa. xi. 10. is allowed to speak of the Messiah, who will come in that day, spoken of verse 9. that is, when all the earth shall be full of the knowledge of the Lord, as the water covers the depth of the sea. Then in that day, there shall be root to Jesse. Not that the Messiah is the root of his progenitor, but that the tree which has been cut down, shall from the old root Jesse produce the sprout, the Messiah: agreeably to verse 1. "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his root." Messiah is not the root, Jesse is the root, stem or stump from which this sucker, the Messiah, will sprout up, for an ensign to all nations.

"Has not the rod and branch reference to the Messiah, who is not only the root but the offspring of David:—not only David's son, but David's Lord:—not only a rod of the stem of Jesse, but the BRANCH, the branch of righteousness out of the roots of Jesse;—Is not the root of Jesse the Jehovah, the ensign of the people, whom Gentiles seek? His rest or sabbath is to be glorious; which will be when Daniel's kingdom, the Stone, now so little among a very fewians, (perhaps as one to a hundred or a thousand, though one of ten professingians may be saved,) shall become a great and general dominion or mountain, covering the whole earth."

From what is above shown, you must perceive, that your question, Is not the root of Jesse the Je. &c, will not apply; for although God may be said to be the root of all creation, it does not say, Messiah is the root.

You follow the erroneous translation of the writer of Paul's Epistles, and I do not blame you, for you make no pretence of being "an Hebrew," a disciple of Gamliel, I therefore, shall merely point out your mistake. You translate his rest, *his sabbath*! Now sabbath, does truly mean rest from labour, from toil; but the word in Isa. xi. 10. is not sabbath, but, *Minuchathor*, and if translated rest, it means rest from worrying, from trouble, his peace, his quietness: the glory of the Messiah will be, his introducing peace and quietness in the world: or the peace and quietness of his reign, will be glorious.

The kingdom of the stone, you tell us, is at present little, "perhaps as one to a hundred or a thousand, though one of ten professingians may be saved," This itself, is bad! bad enough, in all conscience! one out of ten thousand, but even this is not the worst, for this word LITTLE, which is to save, this one out of ten thousand, is no where

to be found in Daniel! he merely says "a stone," and not "little stone," Dan. ii. 34 and 55. As soon as the stone is cut out, it smites the image and becomes a great mountain. See it explained in No. 1, Vol. 1.

You next ask, "And what is this mountain or kingdom, but God himself—who is a spirit?"

Nebuchadnezzar sat up the image, in the plain of Dura, our ancestors refused to worship it; neither will we their decedents worship the stone, set up by you in the United States: be assured, that Jews will worship neither stock, nor stone.

"And wo to them that cover themselves with a covering (or atonement,) but not an atonement of my spirit, saith the Lord."

I have neither leisure, nor inclination for recrimination; besides, the question in controversy, requires that the feelings of affection, be between us. Thus much I may say, your translation of Isa. xxx. 1. is altogether erroneous.

"Jeremiah and Zechariah speak of this *Branch*, Jer. xxiii. 5. xxxiii. 15. Zech. iii. 8. Jeremiah calls this *Branch* the Eternal's righteousness, (The Lord our righteousness, says our translation:) and the branch of righteousness. The rod of Jesse's stem, evidently must refer to a seed of David according to the flesh: but the *Branch* of righteousness, or root of Jesse, must as evidently refer to Jehovah himself, who is David's Lord. God manifest in the flesh of the Messiah, well explains how David's son, according to the flesh, is David's Lord, according to the Holy Spirit, whom David saw and acknowledged.

Let us take the above mentioned three verses, on which this strange pretended reasoning is built, before us.

Jer. xxiii. 6. "In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**

xxxiii. 15. -16. "In those days, and in that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and JERUSALEM be dwelt safely; and this is the name wherewith SHE shall be called, **THE LORD OUR RIGHTEOUSNESS.**

By these two texts it appears, that Jerusalem and Messiah, are to be called by the name of God, granted; but it is not therefore pretended that Jerusalem is god; neither is Messiah god: although called by his name.

Zech. iii. 8 "Behold I will bring forth my servant the **BRANCH.**"

Again we will grant the above is a promise of the Messiah, under the title of a sprout, or as the bible has it, the branch; can it hence, or even from the combination of the passages appear that the Messiah is God! we might as well say, that Jerusalem is God! that Jerusalem is the branch of David, and his Lord! because it is to be called by the

same name with the Messiah, **THE LORD OUR RIGHTEOUSNESS** : and thus we have a fourth person in the God-head, a fourth sense, for adoration. And if this is untenable, neither, for the same reason, is it tenable, that Messiah is in any sense God : no matter what name he will be called.

"All this explains what seemed to the Jews a dilemma, or contradiction, for the branch of righteousness is an unseparated portion of God united to Messiah. And this branch is the *ensign*, this, the standard; this is God within, who enlightens the hearts of men; this the covenant written; and the light to enlighten the Gentiles and the glory of his people Israel. it is called the *new covenant*, by Jeremiah xxxi. 31. it is called in Isaiah 42, God's elect, or gift for a covenant of the people; and for a light of the Gentiles. Thus, according to Isaiah liv. the barren Gentiles that did not bear nor travail, shall produce more children in God, than Israel of the old covenant; once the married wife of the Lord."

Has it indeed explained the dilemma? have you not rather fallen into a worse dilemma? Have you not in truth given up the doctrine of the Trinity of persons? and in its stead broached that of a trinity of senses? will not yourian brethren call it the *Nicholaitan* heresy revived? is this the strait you are driven to, my brother? and what want I more?

"This is called the new covenant." Has it not been shown by Dean in No. 3. of vol. 2. of the *Jew*, what the new covenant is? and does it not appear it is not this? you assert, my brother, and we look for argument.

Is this called in Isa. xlii. God's elect? then Isaiah takes great licence. "Behold my servant" (a sense, an idea) "whom" (which) "I uphold: mine elect," (a sense) "in whom" (in which sense) "my soul delighteth: I have put my spirit upon him;" (upon this sense this idea.) "he" (it, this sense, this idea) "shall bring forth judgment to the Gentiles."

I feel, I need not enlarge, for it never will be received as correct.

"The barren Gentiles that did not bear nor travail," appears (by your account, my brother,) to remain steril, One, out of ten thousand! I hope better things of them: and that you, my brother, will be delighted in the discovery of the mistake. But is it not apparent that Isaiah liiii. in its obvious sense, treats of the literal city Jerusalem? the Jews of the dispersion, are called the children of the desolate, the Jews of Jerusalem before the dispersion, the children of the married wife; the Gentiles are no farther mentioned, than as an inheritance for the children of the desolate.

"Though the posterity of Abraham, Isaac, and Jacob, were to be innumerable as the stars: yet that seed (not seeds) in whom, or in whose spirit, all the nations of the earth (i.e. the Gentiles) were to be blessed: is God, who will not give his glory to another; or rather is that indivisible portion of himself, manifested in the Messiah, the red

or offspring of David and Jesse, and the BRANCH of righteousness or ROOT of both Jesse and David.

"Seed not seeds" (again Paul speaks.) As sheep, fish, brick, and people, so is seed, a noun of multitude, and signifies many, or one, according to its application, and context: In thy seed shall all the nations of the earth be blessed, is tantamount to, in thy descendants shall all the nations of the earth be blessed: the same as, and thy seed, (or descendants) shall possess the gates of their enemies. Seed, in both places is a noun of multitude, and signifies, the literal descendants or children. But you will perhaps ask me, how all nations can be blessed by, or in the Jews? I answer: The Jews being blessed, will be a blessing to all the world: the history of thy descendants, will be well known to all the world, for they will be dispersed among all nations, the world will during all this time be without the knowledge of true religion, in continual broil, turmoil, and war, a very unhappy and un-blessed situation: thy seed, thy descendants will finally receive the reward of all their sufferings, and all things having eventuated exactly according to the literal sense of the prophets, as they will have held; the world, will by their agency be convinced of the truth: and on their receiving the dominion of, and over all the earth, they will cause the entire and utter cessation of war: and consequently be a blessing to all nations. Here you will say, carnal minded, but I say, scriptural minded: show me out of the scripture, that I am incorrect. In despite of the error of Paul, I say SEED is plural, and means, descendants.

The incontrovertably true, and obvious meaning of the text, is this. By myself have I sworn saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son. that I will assuredly bless thee, and assuredly multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gates of their enemies. And through the means of thy seed, shall all the nations of the earth be blessed."

All the world shall be blessed through the means of thy seed, who shall be multiplied and have possession of the gates of their enemies. This is the promise made to Abraham, his oath to Isaac, and made steadfast or certain to Jacob, for an everlasting covenant; saying, to thy seed will I give the land of Canaan, the line of their inheritance. But Jesus was not in possession of the land of Canaan, nor any other individual; therefore neither Jesus, nor any individual can be intended as the SEED: for by the text, it must be a multiplied seed, who are in possession of the gates of their enemies. And as the Jews, the literal seed of Abraham, have an assured promise of the repossession

of the land of Canaan, and are indeed multiplied; therefore they are the SEED, in whom all the nations of the earth will be blessed. O thou who ever didst, does, and ever will exist! thou God of Abraham and his seed, hasten the event of thy promise by oath to Abraham.

Hence my dear, and well intending brother, you will perceive, SEED does not intend God, as you propose.

What you can mean by, "unseparated portion;" I cannot say: it appears to me an engastrimuthism, a sound without meaning: a portion is a part, can you mean a part of the indivisible Deity? can a whole be divisible into portions, parts, or lots, and the portions not be separable from the whole? If is a portion of the Deity, then is the Deity divisible! O God? forgive us! See my brother, to what straits you are driven.

"This root in the man or seed of the woman, bruises the head of the serpent, and the serpent can hurt nothing but the flesh, which may be called the heel."

What a pity the beneficent, the merciful God! did not say *flesh*, instead of *heel*: or rather, what a pity the Romans, Jews, or Serpent, (for I will willingly join you, in laying the blame of the crucifixion, on the common enemy, or any body, or thing, even on an idea, or sense) did not pierce his heel, instead of his hands and feet: a little higher, and you might have cried out, A literal fulfillment of the promise. But as it is, that only the hands, feet, and side, are said to have been bruised: taking heel not to intend, literally the heel, but something else; you might as well suppose, hair was intended, or soul, as *flesh*. I see no reason why we shall depart from the literal meaning of the word: did the Omniscient want a proper word to express his meaning plainly? Or did he use a wrong word in a mistake? Or did he intend to deceive us? I see no force, no necessity, for departing from the literal meaning of the word, as is shown in Dea's letter, in this number.

[To be concluded in our next.]



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THE JEW;

BEING A DEFENCE OF JUDAISM AGAINST ALL ADVERSARIES, AND PARTICULARLY AGAINST THE INSIDIOUS ATTACKS OF
ISRAEL'S ADVOCATE.

VOL. II. 12th month, ADAR, FEBRUARY, 5585. NO. 11.

(*The answer to Ned. Mc— Concluded from our last.*)

"And was not his heel bruised when Jesus was crucified about the end of the 70 weeks, or 490 years of Daniel, If so Messiah has come; and put an end to the sins and transgressions of the old and visible covenant, or law; by putting an end to the ceremonial law itself. For the law external being terminated, sin and transgression against it, are also ended: and thus Daniel's prophecy has been literally fulfilled: chap. ix. 24. &c. by the coming of the most holy in the flesh; and the end of the law by the death of the flesh. Thus he was a "mediator, by death, for the sins committed under the law;" and came to redeem the Jews from under the bondage of the law of types and ceremonies; and bring in everlasting righteousness, the Lord's law of his spirit written in the heart; which law is the new covenant to those who embrace it. "This law of the Lord is perfect, converting the soul; this testimony of God is sure, making wise the simple." Ps. xix. 7."

The 70 weeks of Daniel you speak of, will in no shape suit the time of Jesus. It was, and is your province to show how they tally with his advent, as you term it. What was thereby intended will be shewn, God willing; at present, weightier matter must be first attended to: but your objection is naught, my brother; because you have only asserted, and not proved that they were fulfilled in Jesus: you have not shown that he was כְּשִׁיר נָגִיד *Messiah the Prince.* (or Leader;) neither have you shown him to be the Messiah, to be cut off after the 70 weeks: you should shew that he was cut off at the end, or after the 70 weeks; if you will do this, you will do that which has never yet been done; and your not having done this, superceeds the necessity of my explaining it at present: for I have nothing to combat. You should have shown when the 70 weeks, or 490 years began, and which made them to end with the cutting off, or crucifixion, and how all things in that prophecy was fulfilled; we then should have had an opportunity of Judging, and of either approving, or showing our reasons for not allowing it. You perhaps may say, others have already done it. Granted, but it has been explained by so many, and with so much difference, and contradiction between them, that you should have pointed out which you accepted as correct: when we should have

known which to consider: on our part, we dare not attack either in the present case, lest it is not the one you allow the correct explanation; for I believe there is not twoian Commentators, who agree, and explain it alike; for these reasons I can only meet your assertion that he was cut off at the end of 70 weeks, by a contrary assertion, and I say, he was not crucified at the end of the 70 weeks of Daniel, nor anywise about that time. I further say that, *לֹא עָלָיו* does not mean as translated in the English Bible, "And not for himself."

As to the sins and transgressions, of what you are pleased to term, the old and visible covenant, which you say were put an end to, by the law external being terminated: you should have shown how the law was terminated. Daniel does not say any thing like it, his words are "to make an end, or finish *sin* or *sinning*," he says nothing about terminating the *law*.

If to act contrary to law, is crime or sin, what name shall we give to the subversion of the law itself? According to you it makes an end of sin, when it is, itself, the greatest of all sins. The law is given by the Eternal, and by him commanded to be observed FOREVER. It always remains in force, and men may violate, but cannot disannul it; because it is of perpetual obligation.

You apply Psalm xix. to this New Testament: but it is plain David sings of the law of Moses; neither does he say a single word whereby we can have the least reason to suppose, any other was by him intended. Speaking of its faithful statutes, enlightening commandments, and righteous judgments, he takes the praise of guardedly observing them. Now what law did he observe, but the Mosaic Dispensation? And there is not the smallest colour of proof that he had the least thought of the New Testament. And I have already shown his language, when he does speak of it, in my explanation of Michtam Le David. Ps. xvi.

"If the sceptre, or right of Jewish sovereignty, was to belong to Judah from the time it commenced in David; and if none but such as descended from David or Judah, should be acknowledged king of the Jews, till Shiloh come; it is certain then, Messiah, or Shiloh, has come. You say the sceptre departed from Judah at the captivity of the Jews by Nebuchadnezzar. You might as well say the sceptre departed from Judah between the death of any one king, and the installation of his successor.—Did the Jews ever acknowledge any one to be their lawful king, before Herod the great? If you answer no, then Shiloh must have come about the time of Herod.—Trueians have not three Gods, but one, Jehovah, and his spirit is their only sanctifier. To whom only I commend you dear Jews."

This objection, if it proves any thing, proves too much for the Messiahship of Jesus; even allowing it all the force it requires. "None but such as descended from David or Judah, should be acknowledged

king of the Jews till Shiloh come ;" you say, " It is certain then, Messiah or Shiloh, has come." Let us for argument sake, say he has come ; in that case, it must have been before the sceptre departed from Judah, that is before the destruction of the first Temple ; for then the sceptre departed : for after that, none who descended from David or Judah, did in any shape hold the sceptre. As to your question about Herod being our lawful king, and none before, what can you mean ? from the time of Judah Maccabeas we had lawful kings from the Chashmunian Dynasty, who were Levites, Priests, and as to Herod, he was indeed king, but not lawful ; for he was not one of our brethren, but an Idumean. How then can Jesus be the Messiah, when the Messiah must have come, according to your reading, before the departure of the sceptre ; even in the time of the first Temple, nearly 400 years before Jesus.

Again my brother, please to consider you wish to establish arguments which destroy each other. Jacob foretold, according to you, that the sceptre should depart from Judah, when Shiloh came. This sceptre is the throne of David, which did depart when Jesus came. Again, you wish to establish, that Shiloh is the Messiah, and does sit on the throne of David, from his advent even for ever. If your first proposition is correct, then Jesus is not Shilo ; for Jesus sits on the throne and the Scepter is even now in Judah ; then Shiloh cannot be the Messiah ; because according to you when he comes, the Scepter must depart from Judah. on the other hand, if Jesus is the Messiah is the Shilo, and has the Scepter, then Jacob did not foretell the truth, for according to you he said, the Scepter should depart from Judah on the coming of Shiloh.

You must therefore, either give up Jacob, or Jesus : take either horn of the dilemma.

For my part I hold with Jacob ; for he has foretold the truth. But he did not say nor intend what you make him to say ; his words literally and correctly rendered, are these ; The Scepter's departure from Judah, and the Scribe's departure from between his feet, shall not be forever ; because Shiloh will come, (and restore both) and unto him shall the nations be obedient.

As to the number of gods of the true ian, I am willing to believe you have but one. But you will please to allow every one to call himself true, and have as many as he pleases.

May the God of Israel, enlighten our minds, grant us his grace, and give us to see his salvation ; and that we, together with the righteous of all nations, may be written in the book of eternal life. Amen.

DEA'S LETTERS.

Continued from page 439.

The absurdity, and inconsistency of the doctrines, treated of in my last letter, proves the impossibility of applying the prophecy, or making it answer the purposes intended thereby. as some pretend that a two-fold death was implied in the sentence, they infer that Adam and his posterity, were condemned, both to a natural, and spiritual death: from which they could only be released by the sufferings and passion of one, who was to be both, God and men. They say an agreement being made between God the father, and God the son, the latter offered himself, to be made a sacrifice on the cross, to appease the wrath of God the father, and to atone by this ignominious death, for Adam's sin: restoring the human race thereby, to God's grace and favour, freeing them from the power of the devil, and from the penalties, under which they must have continued; as no other satisfaction, could have been accepted, or deemed sufficient. We shall now, therefore, enquire into the foundation of this two-fold death. "In the day that thou eateth thereof, thou shalt surely die." (1) This in Hebrew is expressed, by the words, *Moth Yumoth*, which phrase denotes the certainty of its being inflicted; as will very evidently appear, by considering the use and intent of the same phrase, in other places. When Solomon passed sentence on Shemei, the same phrase is made use of, "On the day thou goest forth, and passest over the brook Kidron, thou shalt know for certain, that thou shalt surely die." (2) Heb. *Moth Yumoth*. The prophet Elisha uses the same phrase to Hazeal, to denote thereby the certainty of the death of Ben-hadab King of Syria. "The Lord hath shewn me, that he shall surely die." (3) Heb. *Moth Yumoth*. When Saul doomed his son Jonathan to death, he makes use of the same expression: "Thou shalt surely die Jonathan." (4) Heb. *Moth Yumoth*, he also uses the same expression, when he sentenced the Priest: "Thou shalt surely die Ahimelech," (5) Heb. *Moth Yumoth*.

From which passages, and from all others in scripture, where the same phrase is made use of, it is plain that nothing but a corporeal death could be intended; thus you see the foundation, on which this grand superstructure is built. The sentence therefore only imports that, on the day Adam eat the forbidden fruit, he should be mortal. That being the punishment to be inflicted, he was banished Paradise, that he might be exposed to want and calamities; that by a decay of

(1) Gen. ii. 17. (2) 1st Kings, ii. 37. (3) 2d Kings, viii. 10. (4) 1st Sam. xiv. 44. (5) 1st Sam. xxii. 16.

nature and frame, it might come on him. The punishment, being thus inflicted on the aggressor, would it be just, to doom his race to Eternal Damnation? Is such conduct reconcilable to the goodness and mercy of God? (6) Supposing a Legislature instituted a Law, and enacted a certain penalty, or punishment, to be inflicted on those who transgressed that Law: could any other, greater punishment be inflicted on the transgressor, besides that which had been enacted? would it not be a very great injustice, to impose a greater punishment, on the offender? and if this would be so in human laws, and tribunals, how much more so would it be in the Merciful God? In what a woful, and miserable state must the whole human race be in, if notwithstanding they in all respects obeyed the word of God, by which they were intitled to mercy, should notwithstanding continue, and be under his wrath and heavy displeasure! both here and hereafter! to what purpose did he give laws, if those who practised the duties enjoined by them, were not to be benefitted thereby? can this be made consistent? NO. This is invented, to give a colouring, to what is not on any ground whatever to be maintained, or supported. To support the doctrine before mentioned, it is pretended that this history of the fall, ought not to be taken literally. I cannot better answer this objection, then in the words made use of by the authors of the Universal History. "It cannot be denied" say they, "that some of the philosophers affected such an allegorical way of writing; to conceal their notions from the vulgar; and keep their learning within the bounds of their own school: Yet it is apparent, Moses had no such design: and as he pretends only, to relate matters of fact, just as they happened, without art or disguise; it cannot be supposed, but that the history of the fall, is to be taken in a literal sense: as well as the rest of his writings." (7) Notwithstanding this assertion, these authors, immediately declare themselves of opinion, that it was the devil, who made use of the serpents body. That this beast stands for and means the devil, is also the opinion of every ian commentator, and is particularly asserted by Doc. Sherlock, who has taken great pains, to establish this point: but conscious, that the passage as it stands, could not bear that meaning, he adds, "You'll say what an unreasonable liberty of interpretation is this? tell us by what rules of language, the seed of the woman, is made to denote, one particular person? (that is Jesus,) and by what art you discover, the Mystery of 's miraculous conception, and birth, in this common expression? tell us also how, bruising the serpent's head, comes to signify, destroying the power of sin, and the redemption of mankind by

(6) Univ. Hist. Vol. I. pa. 125. (7) Univ. Hist. Vol. I. pa. 135.

..... : as the prophecy stands, (he ought to have said, the history,) there appears nothing, to point out this particular meaning, much less to confine the prophecy (the history) to it." (8) And I think that many good reasons ought to be given to his own objections: and a proper authority produced, for giving this history, any other sense: since as he himself owns, and readily allows, that the expressions do not imply this sense, necessarily. "We allow farther, (says he) that there is no appearance, that our first parents, understood them in this sense: or that God intended, they should so understand them. (9) Yet notwithstanding, he has, on doctrines, our first parents knew nothing of, on doctrines which God never intended they should understand, placed and established all the hopes, and comforts of religion. (10)

But whatever may be pretended, (although, Adam by his fall forfeited that, whatever it was, which he for a very short interval, had possessed, and was reduced to a state of labour, and subjected to sorrow,) yet it no where appears, that they were bereft "of a rational foundation for their future endeavours, to reconcile themselves to God by a better obedience." (11) The best foundation, and indeed the only one, on which they could place their hope. And which I preferred to give you in the Bishop's words, and whenever this *foundation* has been neglected, and dependence on a mediator introduced, you may then be sure, that false religion, and false worship, takes place: for it would be very easy to prove, that it was such schemes, and inventions, which gave the first rise to idolatry; and defaced true religion.

But whatever hopes, this learned person makes our first parents to have had, different from a better obedience; or whatever foundation he is pleased to make necessary for the preservation of religion, by the hopes "that their posterity would one day be restored," thus much is certain, that any such dependence, must have been ill grounded; for if his posterity, was to be restored by the satisfaction made by Jesus on the cross, nothing like it was effected; for the serpent still labours under the curse, women still bear children in pain, and continue in subjection to their husbands, (which some of them think the worst part of the curse,) the men still labour and sorrow; and death makes as much havock now as it did before. Let them represent things in what light they please, they still continue as they were before. Such inconsistencies, puts me in mind of what this learned Bishop says: "when unbelievers hear such reasoning, they think themselves entitled to laugh." And in truth, who can forbear it? I pity any person of his learning and parts,

(8) Intent and use of Pro. ps. 59. (9) Intent and use of Pro. ps. 70—71. (10) Ibid. 60—61. (11) Ibid. 61.

advancing inconsistencies and contradictions ; rolling as it were a stone up a steep mountain, with all his might, and then being obliged to let it fall, not able to stop it: beholding his lost labour. To establish these doctrines, they will have the serpent, stand for and be the devil ; but can any thing be plainer, than that every part of the sentence, is only applicable to a literal serpent ? a beast of the field ? the being more accursed than any other beast, or above all cattle, rank it with the brute creation ; the devil I think has nothing to do in this part of the curse. The serpent was to go on his belly, in this punishment, the devil is also excluded ; he was to eat ~~dust~~ all the days of his life, very improper food for the devil ! therefore not intended for him : the serpent and his seed, and the woman and her seed, were to be in continual enmity, the woman and her descendants, were to bruise the serpent's head, whilst the serpent and his seed, being by nature or by the curse made reptiles, should bruise the other's heel ; that being the part which he could most conveniently come at. This being a conflict, between the woman and the serpent, and their offsprings, has the devil any concern in this strife ? can words be made use of, to denote plainer, that the whole concerns, the *serpent and his seed* and not the *devil* : and that the woman and her seed, is Eve and her descendants ? and not Jesus in particular, as is pretended : that in this enmity or strife each should hurt the other, as they had it in their power : could the devil hurt or bite Jesus ? or has he any seed or posterity at all ? it is plain therefore, that the curse, concerns the serpent only ; he is represented at the very first mention, as a cunning creature ; "Now the serpent was more subtil than any beast of the field which the Lord God had made," (13) and for making a bad use of his subtilty, he was punished : Now had the serpent been actuated by the devil, he could deserve no punishment. In short, there is nothing in the sentence, which concerns the devil. neither can I find in this whole history, any promise of a Messiah ; nor any agreement between God the father, and God the son : indeed such an agreement, must be inconsistent, and proves different wills, in the God-head ; that is, there must have been one, willing to make satisfaction, and another willing to receive it, whilst a third remained passive or neuter : acts as contrary to each other, as any distinct beings are capable of : and inconsistent with the same God.

Thus you see the impossibility of proving, what they pretend to do from the first eight verses, of this chapter, and how contradictory it is in every respect. The remainder will be seen to be the same.

Vers. 9. "And he made his *GRAVE*, with the *WICKED*, and with

the *rich*, in his *death*," This happened the reverse: for he *DIED* with the *WICKED*; being crucified between two thieves, and was buried in the sepulchre belonging to Joseph of Arimathea, who is represented as an honourable, and just man, and a counsellor.

Verse 10. "He shall see his seed; he shall prolong his days; and the pleasure of the Lord shall prosper in his hand." Here are three blessings of which none can be applied to him. (Jesus) The first is, that he should see his seed or descendents: but as to children, we do not hear that he had any. The second is length of days, or long life: this he had not; for he was cut off in the thirty third year of his age. Thirdly, prosperity, of which he had none, as appears from the account of his life, and sufferings. To make out these blessings, they have recourse to the mystical application: (though they pretend this whole chapter to be literal of him,) They say that seed here, does not mean children or descendents: but that the phrase denotes the church, or his followers, spiritually so called. But this has not the least foundation. The word *zerang* being always used, to denote descendents, or posterity: and there is no such thing in all the scripture, as spiritual seed or descendents. In the same manner, they explain his length of days; and pretend it means immortality. But this is trifling since immortality could not be given as a privilege; but is general and common to every soul: the privilege even of the wicked and the damned. So that length of days in the next, could, or would be of no peculiar blessing, since immortality there takes place; therefore, length of days could only be an earthly blessing. As to the pleasure of the Lord prospering in his hands, or prosperity; as they cannot make it out here, they send us to his heavenly kingdom: but as they know nothing at all of it, you must therefore, take it from their guesses.

Verse, 11. "By his knowledge, shall my righteous servant justify many." This I have shown very plain, he did not, therefore, I shall say nothing more on this head.

Verses 12. "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." This part of the verse is no ways applicable to him; for so far from dividing a portion with the great, or having any spoil allotted him, he never possessed any thing of his own: of this, he complains himself, "Because he poured out his soul unto death:" this being contrary to his will, and forced on him. he could not pretend to any merit from it. How he bore the sins of many, or made intercession for transgression, I have already considered. Thus sir, from the objections and considerations aforesaid.

it is evident that they *cannot* apply this chapter to Jesus; neither can they prove the benefit which they pretend, and which ought to be the necessary consequence of their doctrine.

Thus far are the objections of Dea, to the ian explanation of the 53d chapter of Isaiah.

The following are the objections of the acute J. Nikelsburger, taken from "KOTL JACOB," page 28. &c. The reader is requested to bear in mind, that he addresses the Rev. Mr. Frey.

"In [Isa. ch. lii.] verse 9. he says, he had "*redeemed Jerusalem*;"—from whence, but from the land of *bondage*? You will not say, that since the birth of the *Jews* or *Jerusalem*, have ever yet been *redeemed*—just the contrary.

"Ver. 13. 'Behold my *servant* shall deal prudently; he shall be exalted and extolled, and be very high.'

"Surely the term *servant*, would be very inapplicable to Jesus, whom you consider to be *God himself*: nor have we any instances of his having been '*exalted*,' or '*extolled*,' or '*very high*.'

"Ver. 14. 'As many were astonished at thee, his *visage* was so *marred*, more than any man, and his *form* more than the sons of men.'—Chap. liii. ver. 2d. 'For *he* shall grow up before him as a tender plant, and as a root out of a dry ground: *he* hath *no form nor comeliness*, and when we shall see him, there is no *beauty* that we should *desire* him.'

"In the first place let me ask, who is this '*he*?' or where is this *he* to come from? Not a word of the seed of *David* or *Judah*, in this chapter. Was the *visage* of Jesus '*so marred* more than any man, and his *form* more than the sons of men?' But we are told, immediately after, that he had no *visage*:—for this is the real meaning of the word כִּרְאָה (*MARAH*), which in the 2d verse of the 53d chapter, is improperly rendered '*form*.' Had Jesus *no visage* nor *comeliness*, and, when he was looked upon, was he so *misshapen*, that nothing could be seen in him, which any one could *desire*? If so, he must have been a very *different* person to what you make Haggai say he should be, viz. '*the desire of all nations*.' But pray, is it *comeliness* that man should desire in man?

"Ver. 3d. 'He is despised and rejected of men; a man of sorrows and acquainted with grief; and we *hid* as it were, our *faces* from him: he was despised, and we *esteemed* him not.'

"I believe the *Jews* never did *hide* their *faces* from Jesus; but we have many instances of *Jesus* having done so, for fear of the *Jews*.

"*Again*.—At the time when Jesus preached in the temple, he must have been *esteemed*, or he would not have been suffered to preach there; nor would he have been suffered, with impunity, to have made

such a commotion amongst the buyers and sellers, the money changers and the sellers of doves, as we are told he did. St. Luke tells us, ch. iv. 15. that 'he taught in their synagogues, and was glorified of all men.'

"Ver. 4th, 'Surely he hath borne *our* griefs, and carried *our* sorrows; yet we did esteem him *stricken*, and smitten of God and afflicted.'

"If I mistake not, you admit that the word here rendered '*stricken*,' מַכּוּת (מַכּוּתָא) means plagued with the *leprosy* (see Levit. chap. xiii. ver. 13.)—We are not told that Jesus was a *leper*, for he professed to heal it. Indeed if he had been one, the Jews would not have permitted him to have 'disputed daily in the temple,' or indeed, to have come any where near it; either for that purpose, or 'to cast out them that sold and bought, to overthrow the tables of the money changers, and the seats of them that sold doves,' or for any other purpose whatever. On the contrary, he would have been expelled the city, and no communication held with him; until he had been cured and purified according to the law. (Levit. the same chap.)

"Ver. 5th. 'But he was wounded for *our* transgressions; he was bruised for *our* iniquities; the chastisement of *our* peace was upon him, and with his stripes we are healed,'

"You will not deny that Isaiah was a Jew, and that he is addressing himself *only* to the Jews.—Then if Jesus be the person here alluded to, the Jews should have been '*healed by his stripes*;' whereas, you say they committed a great sin by bruising him, and were severely punished, instead of being healed.

"And further, if Jesus be the person spoken of by Isaiah, how can you account for their being punished for doing what he told them *should be done*, and by the doing of which he promised them they should be healed?

"And again—after saying, in ver. 7. 'He is brought as a lamb to the slaughter,' he says, in the beginning of ver. 10. "Yet it pleased the Lord to bruise him:" from which, and from what immediately follows, in the same verse, we naturally conclude that the '*bruising*,' means the '*slaughter*,' or the '*sacrifice*.'" Then again I ask, if Jesus be meant, why the Jews should be punished, for doing that which the prophet had communicated to them, they would please the Lord by doing? or, which it pleased the Lord *should be done*?

"And again.—According to your construction of Isaiah, the Jews were to expect to be healed, and be forgiven their sins, *only* by the bruising, and wounding, and sacrificing of the Messiah there mentioned. and consequently, that if Jesus (who you insist was the Mes-

siah) had *not* been bruised, wounded, and sacrificed, they could *not* be healed, or be forgiven their sins.—And yet, you most inconsistently believe, that they are *punished* for having *sacrificed* him. Pray then can you inform us, in what manner they were *to be healed*, or to obtain *forgiveness* of their sins, by *that Messiah* at his coming? For if they had not *sacrificed* him, they would not have been *healed* and *forgiven* their sins, but would have been *punished* for them. And as they have *sacrificed* him, if by it, they were *healed* of their *former* sins, you believe they committed a *new* sin by so doing, and are *punished* for it! Then, what would you have *advised* them to do, to *avoid punishment*, and to obtain *forgiveness* of their sins, which you say, is promised by Isaiah at 'he coming of Jesus?

"Ver. 8. 'He was taken from prison, and from judgment; and *who* shall declare his *generation*, for he was cut off out of the land of the *living*.' By the words, '*who* shall declare his *generation*?' we must understand, *who* shall know *who* he was, or from whence he came. But if *Jesus* be meant, and he be *Shiloh*, and unto him be the gathering of all the nations; of course all the nations will declare his *generation*.

"It would seem from the words, 'He was cut off out of the *land of the living*,' that the person alluded to, would be cut off from a place of *living* to a place where there is no *living*: for it is not said, put to death, or cut off from the earth, but 'out of the *land of the living*.' And as you believe *Jesus* to have ascended into *heaven*, (which is more properly the place of the *living*, than this earth, which is *mortal*,) and to live there for ever, you cannot suppose he is the person spoken of by Isaiah.

"Ver. 9th. 'And he made his grave with the wicked and with the rich in his *death*.'

"The Hebrew word כְּמוֹתָיו (*SEMOTHOV*), here rendered 'in his *death*,' is in the plural number, 'in his *deaths*,' and we are not told that *Jesus* died more than once.

"Ver. 10th. 'Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.'

"Not a word about the resurrection is mentioned! nor can I imagine, how an immortal soul can be *sacrificed* by others! and pray, who is that *thou*, and who is that *his*?

The word כִּי *IM* is here improperly rendered "*when*," the real import is, '*if*;' so that this is only a conditional promise—'*if* thou

shalt make his soul an offering for sin, he *shall* see his seed, he *shall* prolong his days, and the pleasure of the Lord *shall* prosper in his hand: or in other words, 'if thou shalt *not* make his soul an offering for sin, he shall *not* see his seed, his days shall *not* be prolonged, nor shall the pleasure of the Lord prosper in his hand.'—Then if Jesus is spoken of,—Jesus whom you believe to be *coequal* with God—Is this a language to be made use of to him? or is there any condition with God?

"Ver. 11. 'He shall see of the travail of his soul, and shall be satisfied: by his knowledge, shall my righteous *servant* justify many: for he shall bear their iniquities.' Here we have again the term *servant*; which, as before observed, is very inapplicable to God.

"Ver. 12. 'Therefore will I *divide* him a *portion* with the great, and he shall divide the *spoil* with the *strong*, &c.—when, or where was the *portion* of Jesus with the *great*, and where, and when, did he divide the spoil with the *strong*? You can give no instance of either while he was on earth; and if you should say it would take place on his return to heaven (he, might have said, or from heaven) you make it still stronger against yourself; at least, so far as it affects the attributes and *godhead* of Jesus, as I proceed so show.

"In the first place, the Hebrew word עַבְדִּים *EBADIM*, is improperly translated 'with the great,' the real meaning is *with a many*. Taking the word, in either sense, it is in the plural number, Then I אֲנִי who are the many or the great? and who are the strong? with whom he is to have his portion divided, and with whom he is to divide the spoil? and what portion or what spoil is to be divided? Admitting the doctrine of the Holy Trinity, we see that God himself is speaking, and as you profess to believe, of Jesus, his only Son; so that the Holy Ghost only remains.—The Holy Ghost could not be spoken of in the plural number, either as, *with the many*, *with the great*, or, *with the strong*. But the word *great*, or *strong*, being only in the first degree of comparison cannot be applied to God, who is superlative. Then it must be applied to some inferior to God: in which case, the power of Jesus would not be only inferior to that of God, but also divided with others, inferior to him. And further, God says, 'I will divide to him;' which shows superiority in God; and also, that he is not substantial with Jesus, the person you believe to be spoken of. Besides, throughout, could it be more evident, that the person spoken of, is a being inferior to the person speaking? The word *servant*, is twice made use of, and promises of reward held out, as from a master to a servant."

To the foregoing objections, I take the liberty to add: That in ver. 4. "Surely he hath borne our griefs, and carried our sorrows." The word translated, *and carried*, is in the Hebrew, סָבַלָם *SABALAM*, plural, and its correct literal translation is, *Is THEIR load, or burthen*: from which it is evident, that the person spoken of, and reverted to, so often in the text, must be such, to whom the singular and plural, will with equal propriety, and grammatical precision apply; and if this agrees with the context, no one single individual can be intended.

We will now proceed to give the Jews' explanation of the prophecy.

To have a correct understanding of any one vision of the prophecies, it would be necessary to have a thorough knowledge of all vision: at all events it is necessary to preserve the context, to take the whole subject of the vision, if possible, into view. When we are to judge of the meaning of any part of it: the whole has a relation which cannot be broken in upon with safety. This being the case, we must, in order to have a right understanding of the vision, or that part of it now under consideration, consider that part of the prophecy or vision, which will give us, as near as possible, the nearest view, of the intention of the whole. In order to which, I shall choose to begin the first verse of the 52d chapter: although, this is not, as I take it, the beginning of the vision; for itself has relation to what went before: but because I presume, by beginning there, we shall be enabled to bring into view the other parts of the vision, necessary to the examination, consideration, and elucidation of the matter in hand.

"Awake, awake, put on thy strength O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth, there shall no more come in unto thee the uncircumcised and the unclean."

"Awake, awake."—The Prophet calls upon the city of Zion and Jerusalem, to awake, and put on her strength and beautiful garments; to clothe herself with her children, who will, as it were, be born to her in a day. Zion is now a desolation, she is full of the fury of the Lord, she sits solitary, and as it were lethargic: she is called on to awake, for the time has now come for her to be clothed with gladness. The city of Jerusalem, the dwelling place of the Jews, who are her legitimate children, is now in possession of her enemies; she is a captive, removing to and fro. Now the Mahomedans have the possession, then the ians, and at present, she is, as were, in the common possession of both Mahomedans and ians; and we must now suppose, that both parties of her enemies are driven out of her, and her own legitimate children, are gathered from the four quarters of the world to re-reside in her: she is therefore, called on, by the Prophet to

awake from her lethargy, and clothe herself with her children, her beautiful garments. And as a more particular reason, the Prophet says, "For from henceforth, shall no more come into thee, the *uncircumcised*, and the *unclean*." "Henceforth," after this, "the *uncircumcised*," are the ians, who pretend they are circumcised in heart, but are not neither in heart, nor in flesh, they are *uncircumcised*. "The *unclean*," are the Mahomedans, who use continual ablutions pretending they are clean, but are really unclean: neither of these will any more, be suffered to enter into Zion or Jerusalem. In consequence, this prophecy is not yet fulfilled, the time has not yet come, and will not come till after the invasion of Gog, when God shall have plead with the enemies of Zion and Jerusalem, by fire and sword; when they who sanctify themselves, and purify themselves continually, together with those who eat swines flesh, the abomination, and the mouse, are consumed together, in their warfare against Jerusalem: then no stranger will pass through her any more; then the *uncircumcised*, and the *unclean*, will not enter into Jerusalem; then will the Jews be gathered together into Jerusalem, and Judea, in peace and quiet; then will Messiah come; then will the stone cut out of the mountain without hands, destroy the image, by smiting the feet made of iron and miry clay; then will the God of heaven, set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, only to Israel, who are the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey him. But as to the kingdom of Gog, the Judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end. The seat of the kingdom of the stone, cut out of the mountain without hands, will be Jerusalem and Zion: and therefore—

Ver. 2. "Shake thyself from the dust; arise and sit down, Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion."

Jerusalem lays now in the dust; she will by and by, arise, shake herself, and sit down: she is now at the command of those who say to her, "Bow down, that we may pass over;" and she lays her body as the ground, and as the street to them that went over: in consequence, she is in the dust, but she will arise and shake herself, and sit down. "Loose thyself from the bands of thy neck, O captive daughter of Zion." The captive daughter of Zion is the Jewish nation, who is called on, to throw off the bands from off her neck: as Daniel hath it, "They shall fall by the sword, and by flame, and by captivity, and by spoil, many days;" or as Jeremiah hath it, "And will burst thy bonds;"

when the bonds are burst, they will be easily loosed.

Ver. 3. "For thus saith the Lord, ye have been sold for naught; and ye shall be redeemed without money."

By becoming the allies of the Romans, the Jews sold themselves for nought; they got no help of them, but were treated as a conquered country: thus, they sold themselves for nought, and they will be redeemed without money.

Ver. 4. "For thus saith the Lord God, My people went down aforetime into Egypt, to sojourn there: and the Assyrian oppressed them without cause."

No one will dispute but that the Hebrews, were the people who went down to sojourn in Egypt. "And the Assyrian oppressed them without cause." Who was this Assyrian? Confessedly, Nebuchadnezzar is here intended. And who did he oppress? None but the Hebrews, the Jews, are here intended.

Ver. 5. "Now therefore, what have I here, saith the Lord, that my people is taken away for nought? they that rule over them make them to howl, saith the Lord and my name continually every day is blasphemed."

The Romans took away the Jews from their country for nought. "And my name continually every day is blasphemed." By this very power who took away the Jews from their country, is the name of God blasphemed, by a false and idolatrous joining the Almighty God, in fellowship with a strange god.

Ver. 6. "Therefore my people [the Jews] shall know my name: therefore, they shall know in that day that I am he that doth speak, behold it is me."

In that day, that is, in the day of Jacob's trouble, the present day: we mark the promise, and render thanks to thee for all thy tender mercies towards us; and above all for this, that *we know thy name*; this is all our hope and solace, in this doleful pit of captivity; that thou art he, thou art true, and thy promises and sayings sure.

Ver. 7. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth."

The translators of the Bible have here placed a "¶" in order to signify that a new subject is begun; this is done to mislead: in the original there is no such thing, and in fact, the subject is continued, and continues to the end of the 53d chapter, to wit: the salvation of Israel, (the Jews,) and their prosperity after the coming of the Messiah: and

the good tidings here spoken of, has relation to what the prophet has, in this vision, been treating of, the gathering together of the Jews from all parts of the world, to Judea, Jerusalem, &c. the subordination of the Gentiles, and in a word, the bringing again of Zion, as the very next verse has it.

Ver. 8. "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."

Thy watchmen, thy prophets, eye to eye, every one of them, very plainly: at present we do not see our signs, but when the Lord shall bring again the captivity of Zion, we shall be as dreamers; then will our mouths be full of laughter, and our tongues of song; we now sow in tears, but then we shall bring in the sheaves with gladness and song; also, as Joel witnesseth, "And it shall come to pass afterwards, that I will pour out my spirit upon all flesh; and your sons, and your daughters shall prophecy; your old men shall dream dreams, and your young men shall see visions." And this is to happen, as saith Joel, ch. iii. "When I shall bring again, the captivity of Judah, and Jerusalem." These are the watchmen here spoken of, whose feet on the mountain will be beautiful, their tidings will be good, they will report the acceptable year of the Lord; "Judah shall dwell for ever, and Jerusalem from generation to generation." And Isaiah sings the same burthen here.

Ver. 9. "Break forth into joy, sing together ye waste places of Jerusalem: for the Lord hath comforted his people, [the Jews] he hath redeemed Jerusalem." [their city.]

[To be concluded in our next.]



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THE JEW;

BELONG A DEFENCE OF JUDAISM AGAINST ALL ADVERSARIES, AND PARTICULARLY AGAINST THE INSIDIOUS ATTACKS OF ISRAEL'S ADVOCATE.

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NO. 12.

The 53d chap. of Isaiah.—(Concluded from our last.)

Ver. 10. "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

"The Lord hath made bare his holy arm," and how? "mine arms shall judge the people." "The Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire; for by fire, and by his sword, will the Lord plead with all flesh; and the slain of the Lord shall be many." Thus will he make bare his holy arm, according to Isaiah. According to Ezekiel, "And I will plead against him, with pestilence and with blood, and rain upon him and upon his bands, an overflowing rain, and great hailstones, fire and brimstone." Thus will he make bare his holy arm. Daniel says, "The beast was slain, and his body given to the burning flames." Again, "He shall be broken without hands;" not by the hands of men, but by the arm of God. So complete will be his destruction, there will be no withstanding the bare holy arm. Zephaniah, "For my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured, with the fire of my Jealousy." Thus we find, God is determined, to reveal his holy arm, in the eyes of all nations. Joel, "For behold in those days, and in that time when I shall bring again, the captivity of Judah and Jerusalem, I will gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land." So that according to Joel, all nations will be present when the holy arm is made bare; and this will be, "In those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem. The Jews and their city. Not that it is to be supposed.

that all the world will be present, but the army of Gog, that is, some of every nation in the civilized world (as they call themselves.) The making bare the holy arm will therefore, be in the eyes of all nations; and in consequence, all the ends of the earth, will see the salvation of our God. It will not be done in a corner, and the few who are there, even they dispute, nay, utterly deny it: no, all the ends of the earth shall see the salvation of our God. There will be no possibility of disputing the salvation; there will be no necessity of sending out Apostles to teach the way of salvation; no, those who escape of this army, going home will be fully sufficient, as saith Isaiah, lxvi. 19. "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." In consequence of which, the world will become convinced, and be of one religion; "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Zephaniah, iii. 9. "Then will I turn to the people [all the world], a pure language, that they may all call upon the name of the Lord, to serve him with one consent." Zech. xiv. 16. "And it shall come to pass, that every one that is left, of all the nations, which shall have come against Jerusalem, shall even go up from year to year, to worship the King, the Lord of Hosts; and to keep the feast of *Tabernacles*. And it shall be, that whoso, will not come up of all the families of the earth, unto Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain." 9. "And the Lord shall be king over all the earth; in that day the Lord will be one, and his name one." Then will the blessings of Noah be fulfilled. "The Lord shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be their servants." Three things must here be noted, first, In that day, the Lord will be *one*, and his name *one*. Will, by all the world, be acknowledged *one*, a unit, in contradiction to what is now held by ians, that he is a Trinity, or three, a plurality; in that day he will be one, and his name one. Secondly, All the world will be obliged to come and worship in Jerusalem; and as none, who are uncircumcised, will ever come into Jerusalem, consequently, all who do enter there, must be circumcised; so that all the world will be obliged to acknowledge the perpetual obligation of the command of circumcision; they will have to keep the feast of tabernacles; and thereby, acknowledge the perpetual obligation, not only of the moral, but also of the ritual, the ceremonial law.

(as they foolishly call it,) in contradiction to what is now held by ians, that the law is abolished: it is here plainly told us, that all the world will have to acknowledge their error, by themselves submitting to circumcision, and keeping the feast of tabernacles. Indeed, Jer. xvi. 19. is very plain, "All nations, shall come unto thee, saying surely our fathers have inherited lies, vanities, and things, wherein there is no profit." They will acknowledge the religion of their fathers to be unprofitable lies and vanities.

Ver. 11. "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord."

The order to depart is given to Israel, (the Jews,) to depart out of this captivity גל (from thence,) from among the Gentiles, "be ye clean that bear the vessels of the Lord," be ye sanctified according to the law which commands sanctification: and we find in all things, the traditions of the Elders are to be observed: and here we find that the law of sanctification is even then to be observed, and kept. Indeed Malachi, virtually tells us to observe, to remember, the law of Moses, to the great and dreadful day of the Lord, in these words, "Remember ye the law of Moses my servant, which I commanded unto him in Horeb, for all Israel, *with* the statutes, and judgments." None are to be forgotten, the obligation of the whole is perpetual. "Vessels of the Lord;" the Hebrew is כלי כלי, and means the *instruments*, to wit, the Philacteries and Tsitsith, or fringes. The word כושי כושי, which is translated who *carry*, also means, who *wear*. Consequently, be ye clean, (ye Jews,) who wear philacteries and fringes. Hence, it appears, the traditions must also be kept.

Ver. 12. "For ye shall not go out with haste, nor go by flight; for the Lord will go before you, and the God of Israel will be your rearward."

When Israel went out from the Egyptian bondage, they went out in haste; the Egyptians would not suffer them to loiter, they were not prepared, insomuch, that they were obliged to take up their dough before it was risen. But when the Jews will go out of their present captivity, after the invasion of Gog; when God shall have stretched out his hand the second time, to recover the remnant of his people, that are left, then there will be no hurry, "nor by flight;" that is, they will not secretly steal away one by one, to go to Jerusalem: they will assemble in a body; for the nation will, as it were, be born in a day: when they shall come to Jerusalem with the free consent, praise, and benediction of all the world: neither will there be any reason to fear

any enemies; "For the Lord will go before you, and the God of Israel will be your rearward," that is to say, you will be under God's protection.

Ver. 13. "Behold my servant shall deal prudently. he shall be exalted, and extolled, and be very high."

"Prudently:" the word is, שָׂכֵל and means here, *prosperity*, (my servant shall be prosperous,) as וְדָר וְדָר לְכָל דְּרָכָיו מְשָׁכֵל and David was *prosperous* in all his ways: the word שָׂכֵל means, to understand, be prudent, wise, prosper, &c. also, to instruct. "Stricken:" the word is, נָגַע and means one who has the plague of leprosy. "My servant:" the nation of Israel, is by the prophet Isa. called God's servant. Ch. xli. 8. "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend." Yes, the seed of Abraham, (after the flesh,) as ians foolishly pretend to distinguish. Ibid. 9. "Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant, I have chosen thee, and not cast thee away." The ians pretend, Israel, the Jews, are cast off; and that Jesus of Nazareth is ment as the servant: but the holy spirit, by the mouth of the prophet, assures us, that we are the servant, and not cast off. Again, xliii. 10. when the prophet, speaking of the Jews, says, "Ye are my witnesses, saith the Lord, and my servant whom I have chosen." So that the servant is more than one man; indeed it is the whole nation, the Jews. Again, xlv. 1. "Yet hear now Jacob my servant, and Israel whom I have chosen." Verse 2. "Fear not Jacob my servant, and thou Jeshurun whom I have chosen." Verse, 31. "Remember these, O Jacob and Israel; for thou art my servant: I have formed thee: thou art my servant: O Israel, thou shalt not be forgotten of me." "He shall be exalted, and extolled and be very high." Truly will they be exalted, and extolled, and be very high, when, as Zechariah prophesieth, chapter viii. verse 23. "Thus saith the Lord of Hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying we will go with you; for we have heard that God is with you." Again, "They shall be as the stones of a crown, lifted up, as an ensign upon his land, Ibid. ix. 16. and Isaiah. lxi. 9. "And their seed shall be known among the Gentiles, and their offspring among the people. All that see them shall acknowledge them, that they are the seed which the Lord hath blessed." Ibid. lxi. 5-6 "And strangers shall stand and feed your flocks; and the sons of aliens shall be your plowmen and vine dressers. But ye shall be named the priests of

the Lord: men shall call you the ministers of our God. Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." Thus will they be exalted, and extolled, and be very high.

Ver. 14. "As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men;)"

Moses, in Deuteronomy, foretold this astonishment in these words, "And thou shalt become an astonishment, a proverb, and a by-word among all nations, whither the Lord shall lead thee," chap. xxviii. 37. Where, and in what corner of this habitable world, are not the Jews driven to? They are among all nations, in all the ends of the earth; and are an astonishment, a proverb, and a by-word, every where; so that truly, many are astonished at them: they are an astonishment to many, and what occasions the astonishment? Because "his visage is so marred more than any man, and his form more than the sons of men." Individually, the Jew has not the appearance of an Englishman, Frenchman, Dutchman, German, Spaniard, or any other national appearance, this is certain. Still I cannot suppose the meaning should be taken individually, in regard to the appearance of the visage; but has a more extensive, a national, a political signification; for in visage and form they are like other men: but in a national, political view, is their visage marred more than any man, and their form more than the sons of men. They are a separate people, and yet have no political separate form of government; therein, they are marred: a separate people, and dispersed over the known world; and consequently, without any particular bond of union: so that they, again, are marred, they are oppressed by all, wherever they dwell. No wonder that many are astonished at them; they do not trouble themselves in the religious controversies of the world; and still so great is the astonishment of all at them, that very seldom indeed, is a sermon preached but this astonishment is made manifest; even by, and before such, who perhaps, have never seen a Jew; and many, probably, think him a creature with horns, hoofs, or long ears, certainly not a reasonable creature. In general, they are the standing subject of most sermons.

Ver. 15. "So shall he sprinkle many nations: the kings shall shut their mouths at him: for that which hath not been told them shall they see, and that which they had not heard, shall they consider."

As the astonishment is general, so will be the sprinkling. "He, [the Jewish nation,] will sprinkle many nations. The sprinkling alludes to the sprinkling of blood by the priests, in cleansing, and means that the Jewish nation will become a nation of priests according to the promise, made to them. Num. xix. 6. "And ye shall be, [or become] unto

me a kingdom of priests, and an holy nation." For as regards the nation of Israel, the descendents of Aaron alone, are priests. But as concerns the nations of the earth, Israel will become a nation of priests to them: they were so instituted at Sinai, provided they would "hear his voice, and keep his covenant:" for the worship of all the world belongs to God, the God of Israel alone: and they will be his priests to teach his worship, and his name: and this is the meaning of, "So shall he sprinkle many nations." "Kings shall shut their mouths at him." The kings of the earth will be struck dumb, as it were, in wonder and surprise, at the greatness, at the glory, at the amazing salvation of the Jewish nation: "For they will see it otherwise, than what was told [or preached] to them." "And they will consider it otherwise, than they ever heard," or understood: exactly as prophecied by Balaam, the son of Beor, to Balak, the son of Zippor. *Livit. xxiii. 27.* "According to this time shall it be said of Jacob and Israel, what has God wrought." The meaning of which is, as the world is now in amazement, and wonder, concerning the work of God for the people of Israel, like as we now are, considering the wonderful work of God in favour of this people; so will all nations, and kings, in the time of the Messiah, be in amazement, and wonder, concerning the work of God, in favour of this very people, Jacob, and Israel. Isaiah tells us, "what has not been told them shall they see, and what they had not heard shall they consider: when the Lord will bare his holy arm in the eyes of all nations; all the end of the world, will see the salvation of our God." They will see this salvation otherwise than they had been taught, or told, by their prophets, priests, ministers, bishops, popes, and evangelists; and in consequence, consider the real salvation of Israel and Jacob, otherwise, than they had heard of, or been given to understand. And thus will they reason among themselves.—

Ch. liii. ver. 1. "Who hath believed our report? or to whom is the arm of the Lord revealed?"

No one hath ever believed it would be as we find it: the Gentiles always said, and believed, that the kingdom of the Messiah, is a spiritual kingdom; we now find it otherwise, we hear, and cannot doubt it is temporal. "And to whom is the arm of the Lord revealed." We always expected that the Gentiles were chosen, and that the Jews were rejected. They will, therefore, ask in amazement and surprise, to whom, for whose benefit is the arm of the Lord revealed, or made bare: we see it is for the benefit of these Jews, when we were always led to believe, it would be entirely for our benefit, and not theirs.

Ver. 2. "For he shall grow up before him as a tender plant, and as

a root out of a dry ground ; he hath no form nor comeliness ; and when we shall see him, there is no beauty that we should desire him."

The nation of Israel shall grow up as a tender plant, and as a root out of a dry ground ; as a tender plant, whose root is in a dry and barren soil, when transplanted in a good and rich ground, shoots up, and grows very fast. So will the nation of Israel, when in these days, they will be taken out of the dry ground of their present captivity, and transplanted in the soil of the country of their ancestors, they will grow up, as a tender plant, does in like case. And this will the kings notice, and marvel at : "He hath no form nor comeliness, and when we shall see him, there is no beauty, that we should desire him." And we cannot doubt, but they must so reason ; for let us suppose that the Jews should be gathered together, into their own country, what kind of a nation will they make ? in all human probability, the confusion of Babel would be re-enacted ; there cannot be in them, as a nation, either form or comeliness ; they have not even a common language ; they will consist of an heterogeneous mixture of all nations and tongues, French, English, Dutch, German, Russian, Polish, Danish, Swedish, Italian, Turkish, Arabic, Persian, Chinese, and of every language in the world : and as many languages, so many different habits, and peculiarities : so that the kings of the earth may truly say, "And when we shall see him, there is no beauty that we should desire him." Hence, it appears that the speakers will have to see him. The Gentile kings, will in those days, be obliged to be present at Jerusalem, either in person, or by representatives, to give in their adherences to the king Messiah, accepting his dominion over them : therefore, the language, "When we shall see him," we shall find there is no beauty, that we should heretofore, have desired him.

Ver. 3. "He is despised and rejected of men ; a man of sorrows, and acquainted with grief ; and we hid as it were our faces from him : he was despised, and we esteemed him not."

The original is altogether in the past tense. He, Israel, was despised and rejected of *men*, not of God. He was a man of sorrow, and acquainted, or conversant, with sickness. And this is the manner of the prophet, he speaks of the nation, as of one man ; as, "Fear thou not my servant Jacob." "And now hearken my servant Jacob : " and so here, "Behold my servant, [Jacob] shall be prosperous." How should we have had any delight in Israel, when he was the most despised and rejected among all mankind. Thus will the rulers of the Gentiles plead, in extenuation of their having always neglected, and suffered them to be abused. Every indignation imaginable, was cast on him : he was despised, as one whom conscience, or an unclean dis-

ease, obliges to hide his face ; רכנו נכזה therefore, was he despised from us : had the Jews come forward boldly, and openly, as men, when imposed upon, having truth on their side, ought to do, we would have seen that justice should have been done them ; but since it appeared to us, by their not defending their cause, that they hid their faces, and acknowledged their guilt, of all the crimes and wickedness, falsely laid to their charge ; Therefore, he was despised by us, and therefore, we esteemed them not.

Ver. 4. "Surely he hath borne our griefs, and carried our sorrows ; yet we did esteem him stricken, smitten of God, and afflicted."

But, they will continue and say, we now discover our mistake ; it was not guilt in them, that caused their silence ; but rather in meekness, and as a punishment from God, has he willingly accepted all the injuries, and indignities, that we heaped upon him, and put up with all the griefs we put him to : nay, they are made to use the verb נסח which also means forgiven, pardoned. Then they say, Surely the Jews pardoned our grievous persecutions of them ; because they considered that our smiting them, was *their* proper burden. As I have before explained the word ככלם they suffered in resignation, and instead of our understanding it properly, we accounted him stricken by God, with the leprosy of sin, and afflicted with the horrors of conscious guilt.

Ver. 5. "But he was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him : and with his stripes we are healed."

The same speakers continue, saying, He, Israel, was wounded, or slain by our iniquities ; when even we either massacred, or persecuted the Jews ; we committed iniquity, he was bruised by our sins : we sinned when we bruised him. "For our transgressions," for our sins ; the Hebrew is, מפשעינו *from our iniquities*, and כעונותינו *of or from our sins*, and so נסח ver. 8. *from the iniquity*. "The chastisement of our peace was upon him." The word rendered chastisement, is כרס and means, here, the instruction, exhortation, or preaching ; the preaching of our peace, our religion, which we inculcated, and thought to be our Messiah, our peace, was against him, was calculated to perpetuate the enmity of our people against the Jews. This ians cannot deny. that the audience usually leave the preacher, with their imaginations, heated to the utmost of the power of the rhetoric of the minister or preacher, against the poor, innocent, unoffending, and meek Jews, for killing the Lord of life, and glory ! what superlative folly ! often has this occasioned massacres ! God keep us ! and as such, the kings of the earth will say, with truth, the teaching of our peace, considering reli-

gion as having been an instrument of state, to keep the unruly spirits of the wicked in peace, has been levelled against Israel. "And with his stripes we are healed." Still we are not punished for this, our error; the Jews forgive, and their patient sufferings have brought us to the knowledge of truth, and caused our being healed.

Ver. 6. "All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

This explains itself; the same speakers continue speaking, and acknowledge their system of religion to have been erroneous. Jer. xvi. 19. "The Gentiles shall come to thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit." "And the Lord has laid on him, the iniquity of us all." *הפני* has caused, or made to meet, or center. We all sinned in persecuting Israel; and it was God that has caused it to center on him, (on the Jews) that their sufferings might render them worthy of exaltation. Every nation have abused and persecuted them; and although we might differ with each other, in this we were all agreed, to persecute and abuse the Jews; and as such, as a common center, were our sins, or persecutions, directed against him. Hence the propriety of the word *הפני* made to center, or meet.

Ver. 7. "He was oppressed, and he was afflicted; yet he opened not his mouth: he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.

The Jews were oppressed and afflicted, but we heard no complaint from them, any more than from a lamb which is brought to the slaughter, or as a tender ewe before her shearers, is dumb, or silent: so when Israel was persecuted, massacred, or plundered, they were as contented as sheep; they did not even open their mouths to complain.

Ver. 8. "He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living; for the transgressions of my people, was he stricken."

The word translated, *prison*, is *עצר* *KOOTSAR*, and only means, *prison*, as being restraint, which is the real meaning of the word: and the same speakers say: he, Israel, is now taken from the restraint, he heretofore has been under, when in his captivity, and dispersion among, and under us, and from the judgments we put on him, he now has been taken, or redeemed from all persecution, and mulks. "And who can declare his generation." Who among us will have the affrontery, and audacity to say, his ancestors had no hand in persecuting him. Each of them will acknowledge, "for he was cut off from the land of

the living;" by the means of the wickedness, or transgression of my people was he stricken: we are consequently, all guilty, none can declare his own generation innocent; for here again, is the word *רשע* MEPASHANG, by the transgression; and not as translated in the Bible; for the transgression, which should have been *רשע* LYFASHANG.

Ver. 9. "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Often, alas, too often, have poor Jews been charged with crimes they were perfectly innocent of, and which they detested and abhorred; and of which, even their accusers, knew they were guiltless, and only charged them, because they thought them rich, wanting to fleece them, giving them the choice to be massacred, turn their religion, or pay mulk: pay they could not being poor: deny their God, and apostatize, even in appearance, they would not: they rather chose martyrdom, dying for the pretended crimes charged against them, and received the burial of malefactors: at the same time, they were supposed rich, and that rather than give up their money, they would loose their lives: some of them indeed, were rich, and they rather died to disappoint their tyrants: so that the really poor, died with the rich in their deaths, and this is what the Gentile kings are made to say. They, the poor Jews, permitted their graves to be made with wicked malefactors, and died together with the rich ones; because they neither committed wrong against the state, nor would they deceive, and with their mouths pretend to apostatize from their God.

Ver. 10. "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

The speakers, wishing to reconcile all this to the justice and goodness of God; say, that the Lord pleased that the Jews should be bruised, in order to cleanse them from the sins they had formerly committed, to make them worthy of their present exaltation; and therefore, he chose that they should be put to grief, and that if they would accept, willingly, of placing themselves in the room of a sacrifice, to suffer martyrdom, rather than deny their religion, in that case, they should see their seed, their offsprings, enjoying the exaltation, in favor of his God: he should lengthen his days at the resurrection; and the pleasure of the Lord shall prosper in his hands: as it is written, "As the days of a tree, are the days of my people, and mine elect shall long enjoy the work of their hands; for they are thus seed blessed of the Lord, and their offsprings with them." Isa. 65.

Thus far are the reasonings of the kings of the Gentiles : of the following, God himself, is the speaker.

Ver. 11. "He shall see the travail of his soul, and shall be satisfied ; by his knowledge shall my righteous servant justify many ; for he shall bear their iniquities."

He, Israel, shall see the travail of his soul, of the longing desire of his soul. He shall see all things finally eventuate as his soul desireth, "and shall be satisfied:" he shall be satisfied in receiving the reward of all his sufferings, and persecutions. "By his knowledge shall my righteous servant justify many." Israel, my righteous servant, shall not blame the Gentiles, for the persecutions they shall have received from their hands ; for he knows they have not the knowledge of *the truth*: therefore, he shall justify them ; "for he shall bear their iniquities:" he shall put up with, as well as excuse the persecutions, they, the Gentiles, will have made him, Israel, to suffer. Hence, Jews may perceive their path of duty is, to act with candour towards the Gentiles, who are the instruments in the hand of God, to bring about their exaltation, by the means of the sufferings, and indignities, they make us bear : we therefore, take all in good part, being assured that—

Ver. 10. "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong ; because he hath poured out his soul unto death : and he was numbered with the transgressors ; and he bore the sins of many, and made intercession for the transgressors."

"Therefore:" for this reason, shall Israel have his portion among the many, the powerful monarchies of the world ; and he, Israel, shall divide the portion of the spoil, as the strong, after the destruction of the army of Gog, as it is written : "And they shall spoil those who spoiled them," Ezek. xxxix. 10. And Zech. xiv. 14. "And the wealth of all the heathen round about, shall be gathered together—gold and silver, and apparel in great abundance;" and this will be the reward of Israel ; because they accepted martyrdom, and bore patiently, all the evil treatment of the Gentiles, while they were in captivity : and this is the meaning of "Because he poured out his soul unto death," and ~~was~~ accounted among the wicked transgressors, and put up with, (bore) or pardoned the sins of many, (sins against himself,) and was the butt, or central target to the transgressors, to level their wickedness at.

STRICTURES ON ISRAEL'S ADVOCATE.

"PROCEEDINGS OF THE AMERICAN SOCIETY.

"FOREIGN AGENCY.

"The Board of Directors of the A. S. M. C. J. at their regular meeting in November, adopted the following preamble and resolutions, viz.

"Whereas it is the avowed design of this Society and its several auxiliaries in meliorating the condition of the Jews, to form with convenient speed, a settlement of Hebrewians in our free and happy land, and it is high time to act decisively in making the experiment; and whereas it sufficiently appears, by our advices from the continent of Europe, that there are many Jews inclined to emigrate to such a settlement; and whereas, moreover, great discretion in the selection of persons and families suited to our views is necessary, as much of our success depends on the character and conduct of the first settlers."

"Whereas it is the AVOWED design." I have taken the liberty to make the word *avowed*, extra emphatical; because it proves that I was correct in saying, (No. 9. vol. I. page 193. of *The Jew*,) the *avowed* is not the *real* design of the A. S. M. C. J. The Editor of *Israel's Advocate*, page 4. vol. iii. calls it the DECLARED object; he informs us, that—

"At their regular meeting in December, the Board directed 'the Land Committee' to present, as soon as possible, a report containing a statement of the best sites, which have been, or may be offered to them for the intended settlement, that the Board may, without further delay, select and purchase, and go on to the consummation of the declared objects of the institutions."

So that it is plain the Society have an *avowed*, and an *unavowed design*: a *declared* and an *undeclared* object: the question comes with the force of conviction; why not declare your real object? Why not avow your proper design? Is it not because they ought not to be seen? You shun the light gentlemen: why is this? Is it not because your works are evil? Do you think, gentlemen, the enlightened American public will not ferret out your *design*? Will they not discover your *object*? In page 6. of No. 1. vol. iii. of *Israel's Advocate*, it is made manifest, to all who will keep one half an eye open. This is the language he adopts as his own. "You will not lay down your weapons of charity and love till Jerusalem, [the Presbyterian church] be established, and made a praise in the earth." This means, if it means any thing, pretend to charity and love, until the Presbyterian sect becomes the religion ESTABLISHED by law; but then you may lay them down with safety: and I suppose he means, take up the sword of the gospel, to wit:—persecution, and oblige men to come in.

In order to further this, the real object of the Society, or of the Board, it is become necessary that something shall be done; it is—

"Therefore, Resolved, That it is expedient to commission an agent to proceed to Europe on the part of this Board, with as little delay as possible."

This resolution was entered into, in November last, four months ago, since which, we have been informed, the Rev. Dr. P. Milledoler has refused (say declined) to accept the agency. Now this is strange, what can be the matter? has a barley cake got into the camp of the Midianites? certainly this is Gideon the son of Joash. In No. 6. vol. ii. of *The Jew*, the No. of September last, two months previous to the date of the above resolution, we announced (we believe) the true appointment, in these words—"Israel's Advocate has changed publishers, and is again about changing Editors. The present Editor, it is reported, is to be sent on a mission to Europe, with a salary of 2000 dollars per annum, out fits, &c." Now what can be the meaning of all this? Is it possible, that if it had not been announced in the *Jew* of September, the Rev. Mr. Rowan would have had the appointment? In that case, we are sincerely repentant; for in truth, we do not think the Society can get a more fit agent for their purpose. Frey, the Rev. Mr. Frey, would rather agree to settle down in the colony; he would never do. I hope the Board will have more charity and feeling, than to propose such a cruel taunt to the Reverend gentlemen. Simons, is he a Rev. too? In that case, I beg his pardon. The Rev. Mr. Simons has affronted all the European Societies: he looks no higher than Almoner of the "effectual benefitting the lost flock," and perhaps he is not in the secret of the real object of the A. S. No, gentlemen: "To this you must come at last." Do, gentlemen, appoint the Rev. S. N. Rowan, to the Foreign Agency, and quiet my conscience, for having done the mischief; for I am truly sorry, I made the untimely announcement. But do not send him to Poland, gentlemen: the proud Autocrat of Russia, even the PIOUS Alexander, will drive him out thence. Indeed, he does not wish to retain a Jew in his dominions; he is forcing them to quit his realm; and they arrive by hundreds in Amsterdam, Rotterdam, and London. But if you will not so far condescend to attend to my request, on the part of the Rev. Dr. Rowan, what think you of your protegee Jadownicky, he perhaps, may make your peace with the Count Van Der Recke, who at present, does not think well of you, according to the letter of Mr. Mark, the Rev. Mr. Mark, who says, "The truth is, the Count seems no longer to be in favour of the American Society." (*Israel's Advocate*, No. 2. vol. iii. page 18.) What does all this mean? Truly it is necessary to have a Foreign Agent. Has the Count discovered your proper design? your real object? No doubt, no doubt he has! and therefore, he is no longer

in favour of your Society. Now, perhaps, Mr. Judownicky (he is no Rev. YET, I believe) would answer a good purpose with the Count. Certainly he is doing no great good at Princeton, at least, as we hear of: but perhaps, it will not do to entrust him with ——— the REAL OBJECT! “The great designs!!” In that case, gentlemen, I do not see that all things considered, you can do better than appoint the Rev. Dr. Rowan.

Appropos, in regard to the letter of this Mr. Mark, the Editor of Israel’s Advocate, tells us, the measures it recommends do not fully accord with the plan adopted by the Board—this is well: Mr. Mark recommends a pretty large orchard, *fifteen hundred acres*.

“Fifteen hundred acres of land for an Orchard, and to raise vegetables; and three hundred to raise grain, would be sufficient for the present.”

I presume he understands picking apples in cold weather: the Board do not, I suppose, approve of so wild a scheme. Mr. Mark appears to be very fond of cider: he perhaps, has an idea the Colonists would not object to distilling some into whiskey. At all events, if only one third should be manufactured, he would have enough to float his whole colony. Mr. Mark certainly understands himself, and if no one else does, it is none of his fault. He says—

“The plan of the Society should not extend at present to more than 200, or at most, 300 families, and those chiefly mechanics. Such a society should be furnished with a judicious and well digested constitution, and with proper persons to direct both their spiritual and temporal concerns.”

What not more than 300 hundred families at most? And where will he find so many apostates? But this he is prepared for; for he says, “We can reasonably expect no more than novices in ianity.” He ought to have said hypocrites. But he virtually tells them, also, his colonists will be lazy, and that—

“However much industry is to be kept in view at the commencement of a settlement, yet as this is a ian institution of benevolence and love, we must not reject those, who on account of age or weakness, are not able to do much by way of labour. I know such who serve in society as good salt. Sufficient if every one is employed to the utmost of his ability.”

Salt! salt! I think he will have whiskey enough in all conscience, to preserve his whole colony with; they will no doubt save without pickle. In short, I consider the whole letter a burlesque on the avowed object, the declared design of the American Society, and as such I will leave it.

CONCLUSION.

It was the intention of the Editor, in this number, to assign the reasons at large, as well for undertaking this work, as for leaving it in the present unfinished state. But we dared not leave the 33d chapter of Isaiah unexplained: and the friendly reply of Ned Mc. in No. 10—11. precluded such enlargings on what was only personal, and with which the public, perhaps, would think they had no concern, and therefore, ought not to be troubled with: still duty to ourselves, obliges us to assign for the first, because *אני אכרת בחפזי כל-האדם כזב*—I said in my youth, [in my younger years,] all mankind were liars;” and that all religion was imposition—a mere trick of state: and because when—*“The sorrows of death compassed me, and the pains of the pit got hold of me, [that is] when I found trouble and sorrow;”* for the merciful God of my fathers, for the punishment of my manifold transgressions, and to reclaim me to himself, drove me, as is well known, to all who know me, *בארץ צל מות* into the land of the shadows of death; far from those who held to the truth, I so impiously disputed; and there dealt with me according to his mercy; he brought me low, and healed me: and after having thoroughly, re-examined the question, or subject, of revealed religion, in all its parts, even in the day of my sorrow, I composed a critical examination and review of the New-Testament, intending it for the instruction of the children of my affection, with whom the Lord had blessed me, in the land of my affliction: I then said in my troubles—“Against thee, thee only, have I sinned, and done this evil in thy sight: forgive me, that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, thou desirest truth in the inward parts, and in the hidden parts, thou shalt make me to know wisdom. Hide thy face from my sins, and blot out all my transgressions; create in me a clean heart, O God! and renew a right spirit within me; cast me not away from thy presence, and take not thy holy spirit from me; restore to me the joy of thy salvation, and uphold me with thy free spirit; *then will I teach transgressors thy way, and sinners shall be converted to the Lord.*”

I therefore, considered it my duty to publish the foregoing papers. And now having happily, and victoriously, come thus far, it will be asked, why not proceed and finish the subject? I answer:—

מה בחי כי איהל וכח קצי כי אאריך נפשי :
אם בח אבנים כח אם בשרי נחוש :

—What is my strength that I should hope, and what will my end be.

if I should prolong my will. Is my strength the strength of stone, or is my flesh brass?

האם אין עזרתי בי ותושיה נדחה מכני :

"Is it because I have no ability? or that theology is quite gone from me?"

The above is fully sufficient לכל בר דעת for every man of understanding. Still, reader, attend to the following:—

אם-יהיה אלהים עמדי ושמרני בדרך הזה אשר אנכי הולך ונתן-לי לחם לאכל ובגד ללבוש : ושבתני בשלום והיה ר' לי לאלהים : וכל אשר נתן-לי עש אעשנו לך :

"If God will be with me, and keep me in this way that I go, and give me bread to eat, and raiment to put on. Set me down in peace; and the Lord will be my God: of all that thou shalt give me, I will continually tithe for thy service."

To conclude—

כי ארת-בל-כעשה : האלהים יבא במשפט : על כל נעלם אם-טוב ואם-רע : כיף רבר הכל נשמע את-האלהים ירא ואת-מצותיו שמוי כי-זה כל האדם :

"For God shall bring every work unto judgment, above all, the secret thing, whether it be good or evil. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

